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THE

MISSIONARY HERALD.

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"THE ISLES SHALL WAIT FOR HIS LAW.

THE day of wonders in the workings of God's providence and grace among the islands of the Pacific, in preparing the way for and inclining the people to receive the gospel, has not ceased. Recent intelligence from Micronesia, published in the April and May numbers of the Herald, is full of interest, exhibiting results of religious teaching and effort by very partially enlightened natives, on Ponape and Kusaie, and stability and progress on the part of the native church at the latter of these islands, when left entirely without missionary guidance, which are truly remarkable. Farther south, also, among islands of the South Pacific, events, in some respects of even greater interest, have been transpiring, accounts of which appeared, a few months since, in different publications of the London Missionary Society.

It appears that Elekana, a native convert and a deacon of a native church at the Samoa or Navigator's Islands, was driven to sea in a canoe, with eight companions, by a gale of wind, in April, 1860. After nine weeks of exposure, with great suffering, they were cast upon the island of Nukulaelae, about 600 miles northwest from the Samoas. Here they were treated with great kindness, and learned that the people, several years before, advised so to do by the captain of a vessel, had burned their idol and its sacred house, and were now, seemingly, waiting for some one to teach them respecting the true God. The ancestors of these people were from the Samoas. Elekana could easily make himself understood by them, and as soon as he recovered sufficiently from the effects of his exposure, he commenced holding religious services on the Sabbath, and soon started a school. He had with him three books, — a Rarotonga Testament, a Hymn-Book, and Notes on the Gospel of Matthew, — and soon had many scholars, each one of whom must have a leaf from one of the books.

After a time Elekana found an opportunity to leave Nukulaelae, and at length, after many detentions and visiting several other islands, he reached the Samoas, where he said, "I have come from a heathen island, to beg Bibles and teachers from you." He was now placed in a missionary institution to receive further instruction, while waiting for an opportunity to fulfil his commission and return to the Nukulaelae.

The missionaries at the Navigator's group soon designated one of their number, Rev. A. W. Murray, to visit the islands respecting which Elekana made such interesting statements, and which Mr. Murray calls "Lagoon Islands," apparently because of their formation, each island, or cluster, being a coral reef, with little islets upon it, surrounding a lagoon, as is the case with many islands of the Pacific. He sailed from Apia in May, 1865, with Elekana and two other teachers and their wives, "bound," he says, "for the islands known on the charts as Ellice's Group, and other islands beyond these, known by various names."

The company reached Nukulaelae May 16, and found that since Elekana left, Peruvian slavers had visited the island and taken away about two thirds of the people, leaving a remnant of less than 100, most of whom were women and children. To complete the infamy of their proceedings, these men-stealers, finding themselves unable, by any offer of temporal advantages, to allure the people on board their vessels, and learning their strong desire for religious instruction, gave out that the mate of one vessel was a missionary, and that they wished to take the people where they would be taught about God and religion! "This bait took." The people flocked on board, and were thus brought entirely within the power of their most inhuman captors; and now "the sight of the widows and orphans of those who were gone was very saddening." One of the teachers was left with the remnant of those who had been so wronged, and the company proceeded to another island of the range, Funafuti, about sixty miles distant, in lat. 8° 30′ S., and lon. 179° W.

Of the visit here Mr. Murray says: "The first words of the chief, when we called upon him, were striking and affecting. 'We are all in darkness,' he said, 'and are just waiting for some one to teach us.' I told him that was just our errand, to give him some one to teach him and his people; that we had heard of their desire for the Word of God, and had come from Samoa in consequence. They destroyed their idols about the same time as the people of Nukulaelae. They heard of the doings of Elekana there, and he spent a short time among them, after he left that island to go to Samoa. Thus they were in very much the same state as their neighbors. On the following day (Monday) the needful preliminary arrangements having been made, Matatia, one of our teachers, and his wife, Nazareta, took up their abode on Funafuti. At once the people set to work to learn to read, and during the two days we remained after the teacher was landed, some seventeen had mastered the alphabet; and a fortnight after, when we called again, on our return from other islands, between twenty and thirty were able to read a little. I never saw a people in similar circumstances apply themselves with such eagerness. God grant that with the light they may receive the life."

Leaving Funafuti, they went again about sixty miles, to Nukufetau, where, happily, the slavers had been in great measure baffled in their attempts to carry off the people. Mr. Murray writes: "Several canoes came off to us as we were making our way up the lagoon towards the anchorage. In one of these was the son of the chief of the island, a very interesting young man, named Taukie. Taukie has had a great deal of intercourse with foreigners, and understands and talks English amazingly well. When he learned that a missionary and teachers were on board, his eyes sparkled with joy. He told us he had

determined to go to the Fijis when an opportunity should offer, with a view to get a teacher, if we had not come. Thus we found here, as elsewhere, an open door, and had nothing to do but enter in. The movement which has led to the present state of things on this island, is connected with the occurrences at Nukulaelae and Funafuti, already mentioned. They heard what had been done on these islands, and, following their example, destroyed their gods and renounced idolatry; and for years they have been observing the Sabbath, and keeping up some sort of public worship on that day. They have a chapel, a very decent place, about 45 feet long by 40 broad, which is kept neat and clean. Poor people! Thus have they gone on year after year, worshipping God according to their little light, and waiting and longing for some reliable guide." The population of this island was about 300, and here Elekana was left as their teacher.

From Nukufetau they went to Vaitupu, "a charming little spot, a single island with a lagoon in the centre," having a population of about 350, and thence to Nui, "about ninety miles distant." At Nui, "the first word uttered by an interesting young man, who speaks good English, as he jumped on deck, was, 'Is this the ship with the missionaries?' Some parties had led them to expect that missionaries would come to them shortly. . . . . The state of things is fully as interesting and remarkable as at any of the other islands. About five years ago they burnt their gods, and since then they have been worshippers of the true God, and have been waiting most earnestly to be fully instructed in the knowledge of Him. . . . . It was very painful to have no teacher to leave among them. The men who now conduct services are well reported of, and seem decent characters. As the best thing that could be done under the circumstances, I told them to continue carrying on worship and schools in the mean while as they are now doing, and promised that they should have a teacher as soon as practicable. They have a very good place of worship, and a school-house in addition. The chief, Kauie, is a very interesting man."

In some "concluding remarks" respecting this missionary voyage, and the people visited, Mr. Murray says: "The first thing calling for special notice is, the *remarkable state of preparedness in which we found all the islands we have visited, for the reception of the gospel.* And I have been assured that the three islands, Niutao, Nanomea, and Nanomaga, which we have not visited, are in a very similar state to that of the others, having, like them, renounced heathenism, and being earnestly desirous to have teachers. These, with the islands visited, eight in all, stretching over a space of from 300 to 400 miles, and containing a population of about 3,500 or upwards, have all renounced paganism. Every vestige of idolatry is swept away, the idols are utterly abolished, and they are thirsting for something better than idolatry can supply. What an affecting illustration do the cases of Nukulaelae and Funafuti supply of the eagerness of their desire to be supplied with the Word of Life, and how painful is it to think that that very desire became the occasion of their being ensnared and betrayed by the slavers."

The readers of the Herald will feel the more interest in this remarkable account, in view of the following statements of Mr. Murray, as they remember that some of the stations of the Micronesia mission — Apaiang and Tarawa — are in that portion of the Kingsmill Islands north of the equator. "The field to

which these remarks refer has an importance much greater than at first sight appears. Especially does this remark apply to the island of Nui. That island, from its connection with the Kingsmill Group, has great relative importance. The Kingsmill Group consists of from fifteen to twenty islands, some of them large, and containing a population, according to Captain Wilkes, of 60,000 souls. Part of the islands — about half — lie to the south of the equator, the others to the north. Our American brethren, who have their headquarters at the Sandwich Islands, have undertaken the evangelization of the northern division. The other is left for us; and the occupation of this little island of Nui will be a direct step towards the cultivation of these larger fields."

Mr. and Mrs. Bingham, of the American Board, have seen at their station, Apaiang, a native female from an island near Nui, and learned from her that the people of Nui had gained some knowledge of Christianity from an oil-trader residing there, though he was not a pious man; had built a chapel for him, (the one referred to by Mr. Murray, doubtless,) and were very anxious to obtain a religious teacher. The American laborers, therefore, feel special interest in this movement from the south for the evangelization of these islands.

Thus the laborers sent out by dissenters in England, through the London Missionary Society, are likely to meet those of like faith from the United States, at the equator, in the Pacific Ocean. In like manner, throughout the world, may light from one centre of Christian influence spread till it shall meet that from other centres, and until *all* the now benighted shall see and hail that light.

"Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

MRS. MARY L. GRAVES.

A MOTHER in Israel, an aged and excellent Christian woman, who has been connected with the mission among the Mahrattas for more than forty-eight years, has fallen asleep.

Mrs. Graves (Mary Lee) was born at Lebanon, Columbia County, New York, November 28, 1787. She was hopefully converted, and united with the Church at Rupert, Vermont, where she was then residing, in 1805. On the 7th of December, 1816, she was married to Rev. Allen Graves, sailed with him from Charlestown, Massachusetts, for Bombay, October 5, 1817, and arrived at Bombay February 24, 1818. Mr. Graves died in 1843, after twenty-five years of faithful service in the mission, and Mrs. Graves has remained in the field, residing at Malcolm-Peth, where her husband died, (a health retreat upon the hills, about thirty miles from Satara,) and doing what she could for the cause of Christ, during the more than twenty-two years of her widowed life. Mr. Harding, of the mission, wrote from her residence, March 24th: —

"We have to-day attended the funeral of our aged sister Mrs. Graves. Last evening, at the going down of the sun, she fell asleep in Jesus. This announcement will possess a sad interest to the few in America who knew her and her

husband when they embarked for India. They reached Bombay in February, 1818, and walked hand in hand together, in their chosen work, till December 30, 1843, when he was called to his reward, and she was left to toil on alone. Her strong love for the missionary work continued till the last; though, for the past ten years, the increasing infirmities of age have compelled her to lay aside the more active duties of her calling.

"We arrived here March 6, and found Mrs. Graves in her usual health, though she was then too feeble to leave her house. On the following Sabbath, the 11th, she took a slight cold, and during the following week was much prostrated, although able to be about the house every day. On the next Sabbath, the 18th, she became much worse, and was unable to converse, or to hear when spoken to. She continued in this state, gradually sinking, until the 23d, when quietly, and, as it seemed, without suffering, she slept in death

"It was kindly ordered that we should be here just at this time, and especially that Mr. and Mrs. Dean, who have attended upon her more than any others for the last five years, should be here also. Before she became seriously ill I had had, at her request, a season of prayer with her every day, reading at the same time a portion of Scripture and remarking upon it. She manifested great delight in these exercises, and it was interesting to observe that, though her mind had greatly failed in respect to all earthly objects, there was no cloud upon her spiritual life, and her apprehension of Scripture truth was as clear and correct as ever. It was evident that Jesus Christ had become the absorbing object of her affections, and all her hopes and desires and joys centred in him.

"It was gratifying to us all that she could be buried beside her husband, who passed away so long before her. A place had been reserved, and there, in a sequestered spot upon this wonderful mountain, they both sleep the blessed sleep. As we gathered, with a few English friends, around the grave, we felt a momentary regret that they must lie so far removed from friends and kindred in our dear America. But these distances diminish as we view them from a higher standpoint, — the world to which we are all hastening; and so, in 'sure and certain hope,' we leave these fathers and mothers of our India mission. 'For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.'"

LETTERS FROM THE MISSIONS.

Hawaiian Islands.

WAIALUA, OAHU.

LETTER FROM MR. O. H. GULICK, *March* 20, 1866.

Female Boarding-School at Waialua. Mr. Gulick, who had for a few years been engaged in a boarding-school for girls at Kau, Hawaii, in accordance with a vote of the Hawaiian Board, removed to Waialua, in August, 1865. Premises were leased there for the use of the school, and the months of September and October were occupied in repairing and enlarging. He now writes respecting the success of the enterprise thus far. It will be noticed that he acts, very wisely it is believed, not upon the principle of at once placing the pupils, in all matters of dress and domestic life, entirely above their former position and that of their friends, thus introducing expensive habits, and producing a separation between them and their own people, which would destroy sympathy and pre-

vent or diminish their future usefulness; but rather upon that of caring for intellectual, moral, and religious culture, and leaving outward refinement among the pupils, and, through them, among others, in good measure to grow out of such culture. This whole matter, and the wise adjustment of means to ends in connection with it, is one of no inconsiderable difficulty in the conduct of missions. It is easy to elevate a few, in Christian families and schools, so far above the many around them, that they cannot find, when thrown upon their own resources, the means of living in comfort, and cannot so easily mingle with their own relatives and neighbors as to exert a happy influence upon them. "Wisdom is profitable to direct"; but the refinement which springs from mental culture and true piety, is of far more value than that which precedes such culture, and so may be *outward* only. Mr. Gulick writes: —

"In October we were prepared to receive scholars in numbers, and the month of January found us with a school of fifty girls, boarders and lodgers, under our roof. We have with us thirteen of the twenty-six pupils of the Kau school. The age required by the rules for admission, is from eleven to fifteen years. A few of those who have been in the school for some time are about sixteen years of age. Miss Elizabeth Lyons has been our assistant since October.

"We feel encouraged by daily evidences of the improvement, in head and heart, of many of our scholars, to think that our labors for these daughters of Hawaii are not lost, but will yield glorious fruit; just such fruit as our parents now have the satisfaction of witnessing as the result of their former labors. Our instruction is given entirely in the Hawaiian language, and we are satisfied that the girls will compare favorably with those of their countrymen who have spent an equal length of time in the acquisition of ideas through the English.

"We do not attempt to raise them at one step to the enjoyment of all the comforts and conveniences of the highest civilization. In respect to diet, their living is the same as that of all common Hawaiian homes. Their parents furnish them with clothes, mats, pillows, blankets, and bedquilts. Their mats they spread upon the floors, and thus their lodgings, for the present, are much after the convenient style of primitive Hawaiians. As we have means, we shall furnish them with cots or bedsteads. An hour and a half in the morning they spend in gardening and farming. All the work of the house and premises, except carting and cutting wood, and baking and pounding the tara for poi, is performed by the girls.

"The expenses of the school we think will not vary much from $25 or $30 per annum, for each scholar. It is our endeavor, by the course of study and training they shall here receive, to fit them for missionaries and teachers, and to be the mothers of a part of the future redeemed Hawaiian nation. There is not all the evidence we could wish of a thorough work of the Spirit in many of their hearts; but we feel that some of them are prayerful and conscientious Christians. How they will stand the temptations of the world when they leave the safeguards of boarding-school life, the future must tell."

Religious Interests of the Station. Adverting to other matters, Mr. Gulick states that Kuaea, the native preacher, has been called by the people at Waialua to continue there as pastor, and has accepted the call. He is doing well as a preacher; and since Mr. Gulick went there, the Sabbath congregation has largely increased, and now numbers, in the morning, from 250 to 300. The Sabbath School varies from 200 to 230. Our brother writes: —

"Besides the general superintendence of the Sabbath School, I have a most interesting Bible class of thirty-five young men, a part of whom, owing to the faithful missionary labors of past years, will compare favorably with the young men of any Christian congregation, in their acquaintance with Scripture truth. The monthly concert collections have gone up from an average of $6 a month to an average of $25. The amount of $80 has also been raised for building a parsonage.

"It is needless to say that our good minister, Mr. Kuaea, feels the happy effect

of the revival of interest and the increased attendance upon the services of the sanctuary. His sermons are full of thought, and many of them are replete with illustrations, beautiful and perfect in their adaptation to the purpose of conveying religious instruction to Hawaiian minds. No foreign-born missionary in the land can preach such sermons for Hawaiians. We have great cause to bless God for the happy change that has come over the parish in respect to attendance upon Sabbath services. It seems to be owing, under God, in a considerable degree, to the presence of this girls' school. With all this revival of church-going there is, however, but little evidence of active, heart experience. Week-day prayer-meetings are very thinly attended, and a worldly spirit possesses most hearts. But we will bless God for the good fruits that we now see, and look forward to a more abundant outpouring of spiritual blessings in future."

Madura Mission—Southern Hindostan.

ANNUAL REPORT.

THE Report of this mission, for the year 1865, notices the death of two children of missionaries and the return of Mr. Taylor, on a visit to the United States, after more than twenty years of labor in the field; reducing the number of mission families on the ground to ten; urges the necessity of speedy reinforcement; and presents particulars in regard to the labors and prospects at each station, among the Christians and the heathen. From more general statements, at the conclusion, extracts will be presented.

The Native Christians. "The number under instruction, in 159 congregations, is 6,177, of whom 1,164 are church members. With all their imperfections, it is gratifying to observe a difference between them and their heathen neighbors. Even the heathen will often remark on the more neat appearance and the improved moral conduct of the Christians. Their stability and good influence is much increased as they become a more united community. Much depends, also, on their previous position in society. If those who join us are from the more respectable portion of their caste, it matters not whether the caste be high or low, they retain their influence, their self-respect is increased, and their permanence as a congregation is much more sure. Our more influential and prosperous congregations are those whose substratum is composed of the better class of the native community. The feebleness and slow growth of a few congregations, and the occasional return to heathenism, is not always the fault of the catechist; for the people were at first without the elements of stability or unity, and much progress could not be expected.

"The greater part of our people form a respectable community, and by their lives commend the religion of Christ. Yet, until there is a general revival, and more zeal and love for Christ throughout the whole Church, its aggressive strength against the mass of the heathen will be but little felt.

Schools. "Our common schools are 80 in number, embracing a total of 1,295 scholars, of whom 586 are from Christian families. If to this number, 586, the 51 in the girls' boarding-school, and the 64 in the seminary be added, the total, 701, would be fully half the number of Christian children who are of suitable age to attend school. Though but half are now in attendance, it is probable that more than three fourths have, at one time or another, studied in our schools.

"Some of these schools may be examined with pleasure and satisfaction. Many of the boys, and of the girls, too, have made commendable progress in grammar, arithmetic, and geography. In other schools the attendance is small, and but little is learned. They are not, however, to be condemned as useless. The children can learn *nothing* at home, and what they do learn at school, even though it be but little, may have a good influence in shaping their characters in after life.

"The stability of the congregations is made much more sure by means of these schools. With the uneducated portion of our people, a regard for the spiritual welfare of their children is not among the

first fruits of a work of grace in their hearts. Many of them are persons whose children's chief occupation is to attend cattle. The fields are unprotected by hedges or fences, and the cattle and sheep must be watched from morning till night, on week days and on the Sabbath.

"There are within the Madura district fifteen Government schools, containing 864 scholars. Grants in aid are extended to a few other schools, also. Besides these, there are heathen schools in almost every large village. A few Christian children have studied in such schools, but we could never depend on them to supply our wants in education. In the one class the Bible is forbidden, and in the other heathenism is taught; and from both girls are excluded. It is remarkable, also, how little is learned in these heathen village schools.

Statistics. "The statistics of the present year show an increase in the number of schools, and in the number of scholars. The number of tracts and Scripture portions distributed, though less than in some previous years, is greater than that of last year, which is the more gratifying from the fact that many more are now sold than formerly. A small price is asked at nearly all the stations, and with the exception of the smallest tracts, but few are now given gratuitously.

"There has been a loss both in the congregations and in the number of church members. On this we remark: The number of deaths has been greater than ever before. Cholera has prevailed in every part of the district; and there is no disease more dreaded, none which exerts a more disheartening influence throughout the whole community. Very many of the deaths have been of the more prominent members. At one station the death of a pastor, and at several others the death of a catechist or teacher, or catechist's wife, has occurred, and thus weakened the congregation. When the shepherd is smitten the sheep will be scattered.

"We may still take courage. There have been accessions at nearly every station, and at some a decided increase. The Lord has been with us. Forty-six have been added to the churches during the year, on profession of their faith, and in several places some are spoken of as being ready for admission.

Itineracy. "The itinerating work has been prosecuted with more than usual interest and vigor by the missionaries, the pastors, and the catechists. During the year, in 45 encampments, 1,209 villages were visited, and the number of adult hearers amounted to 59,155. The preaching of the Gospel in so many villages will do much towards arousing the minds of the people and preparing the way for new ideas; while the tracts which have been distributed, and the books which were sold, will aid in giving permanence to the knowledge which has been diffused among the heathen.

Concluding Remarks. "The war in America has affected this country, and has been felt by every one. The resources of the country have been developed; and in return for the cotton that has been exported, a vast amount of specie has flowed in. With the increased amount of specie, there has been an enhanced price of labor and of the necessaries of life. This has occasioned much distress; and the distress has been all the more severe from the fact, that for several years the rains have been deficient; the past year, especially, having been one of severe famine. But should the heavens give rain, and the earth yield her increase, there is no probability that the prices of labor and produce will ever again be at their former low rates. Nor is this to be regretted. It is an indication of the prosperity of the country. They who labor, working with their hands, will receive their hire; and our Christian people, as they become more comfortable and prosperous in their worldly affairs, will, in time, be better able to support their own spiritual teachers, and to build their own prayer-houses and churches. In the beginning it was believed that for these purposes help from abroad might be given. Experience has shown that such foreign help is absolutely necessary, till the churches have attained the needed growth and strength for self-support.

"Our catechists, though apparently re-

ceiving more than formerly, really receive less in proportion to their wants; and at every station, and in every congregation, earnest efforts are made to secure contributions, and to obtain all possible help in building and repairing their own houses of worship.

"We begin the new year with hope, believing that the Lord is with us. And while we earnestly desire that more missionaries may be sent to labor with us, we feel that we need, most of all, the quickening power of the Holy Spirit; and our prayer is, 'O Lord, revive thy work.'"

The [Native] Madura Evangelical Society has now been in existence twelve years, and during the last year it expended 652 rupees, aiding in the support of the six native pastors. In regard to the mission dispensary, it is worthy of notice that only one of forty-four cases of cholera proved fatal, and this patient was in the stage of collapse before medicine was called for.

The statistical tables show 30 churches, with 1,164 members in good standing. The deaths of members during the year were 48; the additions by profession, 46. The native helpers are 6 pastors, 83 catechists, (virtually preachers,) 31 readers, 4 teachers in the seminary, 3 in the girls' boarding-school, and in common schools, 63 masters and 16 mistresses. The number of pupils has been already mentioned.

PERIAKULAM.

(Forty-eight miles W. N. W. of Madura.)

Letter from Mr. Noyes, *March* 12, 1866.

Ordination of a Native Pastor. Mr. Noyes reports, in this letter, the ordination of a native pastor at Koambey, a village of the Kambam station, on the 4th of March last. The pastor elect had been for four years a catechist at Koambey, and his ordination as pastor was a matter of much interest. Mr. Noyes writes: —

"The candidate was examined the previous afternoon. This examination occupied about three hours, and was thorough and well sustained on all points. The clear statements of the candidate as to doctrinal belief, his ready answers in biblical and church history, and the well-arranged and interesting sermon which he read to the council, did him much credit. The congregation over which this young brother has now been ordained has just completed a neat and substantial church edifice, a small portion only of the funds being furnished by the mission.....

"After the ordination services were over, and the congregation, which had crowded the church to its utmost capacity, had dispersed, the catechists and teachers of the Kambam station proceeded in a body to greet the newly-ordained pastor; and with the customary present of limes, plantains, sugar, &c., to which was added the more valuable present of a suit of clothes, they did him what (according to the custom of the country) is the greatest honor they could pay, by placing upon his shoulders the yellow garland. The ceremony was accompanied by an appropriate speech from one of their number, which was as appropriately replied to by the pastor. All this can be *fully* appreciated only by those who know the country and the people.

"The prayers of God's people in America are earnestly requested for this native pastor and this native church, most of whose members were, ten years ago, benighted heathen, and worshippers of devils. Their church edifice stands upon the very site of an ancient heathen temple, which had, years since, gone to ruin. The huge idol car, by the side of a mean and dilapidated temple, is in full view, and is drawn by vast multitudes, once every year, past the doors of our Christian church. This is enough to show that the old serpent, though a little crushed as to his head, is far from being dead. Our little band of believers has, we trust, strength and vitality sufficient to be beyond danger from the wily adversary; but our hope is in God. Pray for us."

Nestorian Mission — Persia.

OROOMIAH (Near Lake Oroomiah).

Letter from Mr. Perkins, *April* 10, 1866.

The different portions of this letter serve to illustrate, in various respects, the happy influence of the missionary work, and the watchful providence of God in car-

ing for his servants and his cause. The visit of the Prince Governor to the mission premises, schools, press, and dispensary; the pleasant impression made upon him; the cheering statements respecting the seminaries; the continued success of "John" in his labors as a preacher; and the remarks of Mr. Perkins respecting the experience of the mission during the past few months, are all worthy of notice.

Visit from the Prince Governor. "The first incident worthy of special notice, in our missionary experience during the current month (the last half of March and the first half of April), is the visit of His Royal Highness, Prince Ahmed Meerza, the Governor of Oroomiah, to our mission premises. This prince, who is a younger brother of the former king, Mohammed Shâh, and uncle of the present king, is higher in rank, and has assumed more the air of royalty, than any other governor of this province during our residence in Persia. He came to Oroomiah last autumn, strongly prejudiced against us and our work; but as he has gradually become better informed respecting us, his prejudices have seemed to soften.

"The rumor of a visit from the British Ambassador to Oroomiah, prevented him from interfering at all with our missionary labors, and at length he sent repeatedly to us to inquire after our health and welfare, and invite us to visit him; and finally he proposed to make us a visit. He was two hours and a half on our premises, and was very busily occupied and highly entertained during all that time; first, with pictures of President Lincoln and the members of his cabinet, his major-generals, &c., and also with the exhibition of our electrical machine. He next visited our female seminary, and listened to exercises in geography and arithmetic, conducted by Miss Rice, to hymns sung by the school, accompanied by an instrument played by Mrs. Rhea, and to reading from the New Testament in Persian, conducted by a Nestorian teacher, the prince holding an open copy, and correcting the pronunciation when necessary.

His Gratification. "On leaving the school, — which he did with expressions of much gratification and high commendation, saying, among other things, that the pupils who were stupid, like animals, when received into the school from their villages, are thus elevated by education,— he called at the dwelling of Mr. Labaree, where he was very much delighted by Mrs. L.'s playing on her instrument, and performing at her sewing-machine. He then visited our printing-office, where some of the workmen were striking off our monthly periodical, and others were casting type. Having surveyed both operations with deep interest, he went to our medical dispensary, all neatly arranged, but, alas! with no physician to occupy it. This seemed, more than anything else, to impress him with the benevolent and beneficial character of our mission. The dispensary appeared to cap the climax of his entertainment; and he left with strong expressions of good wishes for us and our work, and the tender of any assistance in his power.

"While we have long since learned not to place great confidence in Persian professions, enough remains true to call for heartfelt thanksgiving to God, that amidst all the efforts of our enemies against us, (many of them in high places,) he has inclined the heart of this powerful functionary, who six months ago came here so full of prejudice, to look so kindly upon us and our work.

The Female Seminary. "Our female seminary closed for the season, a few days ago, with very satisfactory examinations. Some of those on the Holy Scriptures, and on theology in particular, (taught by Mrs. Rhea,) I have never seen surpassed, in evidence of familiarity with the subjects, in a Theological Seminary in America. I do not think there has ever been a winter in which we could look back on this school with more unalloyed satisfaction and heartfelt gratitude.

Religious Interest. "It has enjoyed a still, but deeply pervading revival, during the three months since the beginning of the year. The uniform religious interest has rendered the task of governing the

school very easy, and that of instructing it most delightful. We had looked forward to the school-year now terminated with no small solicitude. Miss Rice, toil-worn with long, arduous, and faithful service, was alone. But the unexpected assistance of Mrs. Rhea for a considerable part of the day, and of Mrs. Coan for a smaller portion, has amply supplied the lack of service, and the blessing of the Lord has been richly vouchsafed. Mrs. Rhea's crushing bereavement — the memory of whose sainted husband is most affectionately and profoundly cherished in the school — has been eminently blessed to the spiritual interests of the pupils, rendering her connection with the institution peculiarly hallowed; while the toils of all the three ladies who have shared in its care and instruction, in their respective circumstances, whether of bodily weakness, of family cares, or of deep sorrow, have seemed to possess an interest peculiarly sacred to the minds of their scholars; not unlike the waters of Bethany to the mind of David. Seldom have labors been more gratefully and tenderly appreciated. The senior class, consisting of nine members, all hopefully pious and very promising, will return a month hence, to spend a few weeks with Miss Rice, and finish some uncompleted lessons, if her health is such as to allow her to take charge of them.

Male Seminary. "Our male seminary is expected to close for the season, in a few days. It has been a year of much industry in study on the part of most of the pupils, and of a good deal of religious interest with some. The case of a young bishop from the mountains, who gives good evidence of conversion, has been mentioned to you. As it is the first year of Mr. Shedd's superintendence of the institution, in the absence of Mr. Cochran, we have special occasion to rejoice in his marked success in the arduous undertaking. A large portion of the pupils are from the mountains, and his labors in the seminary have thus a direct and important bearing on his particular portion of our broad field.

School in Geog Tapa. "A large and very fine school, almost vieing with our seminaries, has been supported in Geog Tapa, during the past winter, entirely by the people themselves. A few days ago the Khan, who owns that large, fine village, visited the school, and as a token of his approbation, gave fifteen dollars to the pupils; and on the Sabbath he attended meeting in the village church, where, a monthly concert collection being taken up, this Mohammedan noble contributed with the rest of the congregation. Without questioning motives too closely, it naturally occurs to us that the prospective visit of the English Ambassador, to look into the condition of the Nestorians, may lead him and others to efforts to conciliate their oppressed subjects.

Labors of Priest John. "Unusual religious interest has been reported to you in previous letters, as existing in several villages, particularly in connection with the labors of the ardent and devoted evangelist John. He recently spent a few days in Ardishai and Takky (two large villages in near proximity to each other), with very happy results, similar to those attending his exertions in other places, as already detailed. He evidently finds his appropriate sphere in such labors, and the blessing of the Lord richly attends them.

Strength in Weakness. "In looking back upon our experience for the past few months, we see forcibly illustrated — as was recently remarked by one of our number in a sermon — the language of Christ to the apostle, 'My strength is made perfect in weakness.' Fewer and feebler than we have often been during the history of our mission, and sorely bereaved and stricken, the arm of the Lord has been revealed, and his work revived in a manner more marked than for severa previous years, his power and grace being magnified in our weakness. Meanwhile the Adversary has not been asleep. The iniquitous Persian agent, Meerza Nejef Ali, though dismissed from office as the head of the Nestorians, still remains here, and resorts to all possible expedients to hinder the work of the Lord."

Syria Mission.

TRIPOLI.

(46 miles N. N. E. of Beirut.)

LETTER FROM MR. SAMUEL JESSUP, *April* 17, 1866.

MR. JESSUP wrote from Hums, giving some account of matters at different places, as they fell under his observation upon a tour which he was then making, through a portion of the Tripoli field. At *Sheik Mohammed*, he found that "a few are secretly studying the truth, but dare not let it be known." At *Bano*, the school contained nearly fifty pupils, and he was informed that a hundred or more boys would attend if the accommodations were sufficient, but the room was full. "Enemies of the school declared that the children were becoming Protestants, 'for,' said they, 'the boys don't smoke, they don't curse, and they spend most of their time reading the Testament and Protestant books.'" Mr. Jessup was greatly pleased with the progress of the pupils, but immediately after his visit the school was almost wholly broken up by the "thunders of excommunication" from the Bishop of Akkar, and he learned that the Protestants were suffering much from persecution; but the teacher wrote that they rejoiced in being "counted worthy to suffer shame for His name."

Safeeta. Continuing his narrative, Mr. Jessup writes: — "From Bano I went to *Safeeta*, where I found the brethren standing apparently firm, on the new, high ground they have taken. They state freely, that when they became Protestants they had no idea of any *religious* advantage; but now, they say, 'If we lose the little property we have left, we shall feel that we have great gain in the light of the gospel.' There is a very marked change in their general conduct and language, so that wherever they go they are known as Protestants. Some few give evidence of a work of the Spirit in their hearts. About half of the original number, however, have turned back, among whom are all the Nusaireeyeh. Yet one of this strange sect still comes to all the meetings, and is a diligent student of the Bible, and thoroughly convinced of its truth. He says, if he should declare himself a Protestant from conviction, he would be killed secretly the next night.

Poverty — Persecution. "The poverty of the people of Safeeta is distressing. I was scarcely able to eat anything with comfort while there, on this account. They are under a merciless iron heel, that grinds them to the dust. The persecution of the Protestants is in the way of false charges against them, by which they are thrown into prison. Such things are constantly occurring, the object of the persecutors being to bring these people back, one by one, to their corrupt and false Greek religion. I took with me, to Safeeta, a fine young woman, Shemma, from Alma, a sister of our male teacher, to open a girls' school and to teach the women. She is likely to prove more useful than her brother."

Convent of St. George. "On my way from Burj Safeeta to Hums, I stopped at the celebrated convent of St. George, which is four hours east of the tower of Safeeta. I was received with all politeness, and spent the night there. I had not supposed I should be able to have much religious conversation with the priests and monks, but was agreeably disappointed. During the afternoon some of the harder faces were around me, hearing what I had to say, and seeing some of the books I had with me; but in the evening I was very busy with another class."

An Old Priest ill at Ease. "While sitting in a shaded corner, a gray-haired priest came and sat by my side, and told me many things that reminded me of what we read of the experience of the enlightened monks and priests in the days of Martin Luther. He said his spirit was not at rest. He felt that he was living a lie. The great fast was finished, but he stated that they always had a bountiful table, three times a day, during every fast. Among other things he said, 'Oh! that I had courage to go and preach the truth, as you do. The spirit indeed is willing

but the flesh is weak.' I have since learned that he was once driven from the convent, and severely beaten and threatened with death, for having preached the gospel during one season in the convent chapel, and for having given spiritual instruction to the people. He was afterwards obliged to return to the convent, where he now is in constant fear lest he may do something that will bring new persecutions on him."

Younger Inquirers. "While I was talking with him, a young monk came and seized my hand, saying, hastily, 'Sir, send me, I beg of you, such and such books, (giving their titles,) but don't let any one know it, for they watch me very closely here;' and giving me his name, he disappeared in the darkness. The old man told me that the young monk knew him well, and that they study a good deal together; but, he added, 'There is no freedom of thought or speech in this land, and especially in these parts.' When I had gone to my room, to retire for the night, another young priest came, with nervous step, into the room, and carefully closing the door behind him, asked me many interesting questions, and then bought a Testament of me, the smallest I had. I offered one with references for the same price, but he said that the old priest with whom I had been talking, owned one, and he himself did not dare to have one so large. He thanked me for granting him the interview in private, and left me to thank God that some light has entered into one of these seats of darkness. Let God's people pray earnestly, that he will bless and increase such inquirers as these, and fill the convents in this land with men who, in time, may lead the people to better things. I shall not soon forget that visit."

Hums — Progress. At *Hums*, Mr. Jessup states, a new and interesting state of things had recently grown out of the oppression of the Greeks in the matter of taxes. "About 110 persons came out boldly and registered themselves as Protestants, and asked the Government to collect their taxes through the Protestant tax-list, which previously numbered about 36, but now has swollen to nearly 150. Of this number, many were previously anxious to become Protestants, but had not courage to take the stand. Now that the stand is taken, such persons will not go back, though we do not expect this whole number will remain very long. We are led to magnify the name of the Lord for all that he is doing in these parts towards the spread of the gospel, and trust that these are only the beginnings of good things. Both the girls' and the boys' school here are in a most flourishing condition. There are already more pupils than the teachers can properly care for, so that we may be obliged to open another school."

BEIRUT.

LETTER FROM MR. H. H. JESSUP, *May* 2, 1866.

Mr. Jessup sends a narrative, in this letter, which will be read with interest, and may well call forth earnest prayer for one who has taken a step so decided, that he may be kept from falling, and from the sore trials which he must be in danger of meeting; and may be found at last to have indeed chosen Christ as his Saviour and Lord.

A Monk becomes a Prôtestant. "A Greek Catholic monk, for many years a leader in his sect, has just become a Protestant. He has been Abbot of various monasteries, in Sidon, Lebanon, and Damascus; and after studying the Bible and other books for several years, has now abandoned his old faith and his priestly robes, and embraced the gospel. For a year past we have known him, and have urged him to come out boldly and confess Christ; but his fears, or pride, kept him back.

His Plans. "About three weeks since he called upon me to bid me farewell, as he was about to leave for Adana, thinking that it would be easier to cast off his bell-crowned *Kollusy*, or cap, and his black monkish robes, among strangers, than here, where he is so well known. I urged him to take the step *here*, and fight out the battle of freedom of conscience on the spot, rather than take any refuge among strangers. By coming out boldly here, he

could testify to the gospel before multitudes, and might lead some to the truth. He listened to what I had to say, but bade me farewell, saying he would write a farewell letter to the fifty monks of the monastery of El-Mekhullis, near Sidon, and then leave for Adana.

Another Course forced upon him. "I saw no more of him until Sunday, April 22, when I found him at my house, on returning from the morning service. He rose to salute me, and said, 'I have left them at last. The Lord has obliged me to come out from among them. I wrote my letter to the monks, warning them against trusting longer to a sinking ship, and telling them that I had taken refuge in Jesus Christ, the only Saviour. That letter was sent to the Greek Catholic Patriarch, who has despotic control over all the monks of his sect. As I was walking in the street, still wearing this black uniform of the Evil One, a Turkish policeman arrested me and threw me into the common prison, by order of the Patriarch, who was greatly enraged, and intended to remand me to the monastery for life. I sent word to the leading men of the sect. They were mortified and indignant at such a step, and told the Patriarch he had disgraced the entire sect by throwing me into prison. He then removed me to the Patriarchate and kept me under guard, intending to send me back to the monastery by night. I have now escaped from his hands, never to return.' He then took off his black cap and outer robe and threw them under the bookcase, saying, 'Go in peace; for thirty years I have worn you, and now I cast off the old man and his works. Farewell!'

Anger of the Patriarch. "The indignation of the Patriarch knew no bounds, but all his wrath was in vain. The monk Nusrullah ez Zinaniry had become Mr. Naametullah ez Zinaniry, (his original name, before becoming a monk,) and was a Protestant under a Protestant roof. On Monday the Patriarch assembled a mejlis of all the leading priests, bishops, and wealthy merchants. Some advised violence, but others, like Gamaliel, advised him to let the man alone, as he was a Protestant, and any attempt at violence would only make them all ridiculous. This counsel prevailed, though the Patriarch, who was to leave that evening for Egypt, threatened to persecute the man as long as he lived.

Protection applied for. "Naametullah prepared at once a petition to the Governor of the city, Kamil Pasha, and a similar one to Mr. G. J. Eldridge, English Consul-General, stating that he *was* a monk, but had become a Protestant; and asking liberty to worship God according to the dictates of his own conscience, and to be protected against imprisonment or arrest by the Patriarch.

Praiseworthy Conduct of Officials. "Mr. Eldridge took up the case most cheerfully and energetically, and took the petition to the Pasha in person. The Pasha at once declared his determination to protect the man in the exercise of his freedom to think for himself; and to the great gratification of the friends of the truth, as well as the astonishment of the priestly party, he sent, through the English Consul, an invitation to the ex-monk *to visit him at his own house.* He went on Monday morning, April 30, and was received with great kindness. The Pasha assured him that in matters of conscience he was free. Said he, '*Freedom of conscience is the gift of God to man*, and the Sultan is God's minister to insure it to the people.' Such a sentiment from a Mohammedan Pasha is worthy of being put on record. After many expressions of regret at what had happened, he told Naametullah that had he stated to Ahmed Agha, the chief of police, that he was a Protestant, when he was arrested by order of the Patriarch, he would have been released at once.

Relief. "I returned home on Monday from Ain Zehalteh, and found him smiling and happy. Said he, 'I now see why I was prevented from going away. It was better that I should come out in Beirut, and the Lord suffered me to be thrown into prison to force me to this step.' His priestly robes are exchanged for the dress

of a Syrian merchant, and I send his 'Kollusy,' or monk's cap, in charge of Mr. Calhoun, as a present from him to the American Board's Museum.

A Sword for a Bible. "I send, also, to the American Bible Society, the *sword* which was given by an Arab Protestant, Sheik of *Mahardee*, north of Hamath, to buy a Bible. He is the only Protestant in a town of 4,000 people, and the possession of his sword has often kept him from insult and violence. It is a wild, lawless region, and most of the people are armed. He gave this sword for the Sword of the Spirit, the Word of God."

Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. H. A. SCHAUFFLER, *April 5, 1866.*

MR. SCHAUFFLER writes respecting the work among Mohammedans, mentioning facts of interest in regard to individuals who appear to have embraced the truth. One of these, it will be seen, has been called to suffer, and to flee from serious danger; and it is not deemed expedient to mention the place where the others now are.

A Persian Mohammedan Convert. "Mr. Herrick may have mentioned to you the case of a Persian, who came here last summer with Mr. Cochran, from Oroomiah, having been obliged to flee from Persia for conscience's sake. He was a Mohammedan, and for some years was employed by the Nestorian mission as a teacher of Persian. He became enlightened and embraced Christianity; but as there is no toleration in Persia for converts from Islam, he fled hither. Here he sought in vain for work as a scribe, and suffered much from poverty, besides hearing of the distressed condition of his family in Persia. He appeared so consistent and child-like in his attachment to the truth, that the past winter he was baptized, by my father, at Mr. Herrick's and my request. Recently we heard that his case had been reported to the Persian Ambassador, and that that dignitary had ordered two men to watch him, (his baptismal name is Yohannan,) declaring that if he had turned Protestant he should receive such treatment as would effectually deter any more Persians from abandoning Islam. This convinced me that our friend must leave Constantinople; for though there is religious liberty here for Mohammedans, it is only for subjects of the Sultan. The Persians have complete control over their own subjects, and could, and doubtless would, persecute, even unto death, a convert from Mohammedism who came within their reach. They are, without exception, the most inhumanly cruel of all the nationalities with whom we come in contact.

"Yohannan left a fortnight since for a province in Russia, (Shirwan,) where there is a community of Protestant Armenians, and whither, he said, Mr. Rhea had often advised him to go, as he would there find liberty of conscience and work. Such cases of poverty-stricken, persecuted brethren, whom one fears to help too much, lest they should be tempted outwardly to accept the truth as a means of saving themselves from starvation and cold, and to save whom the missionary is sometimes obliged to assume a pecuniary responsibility, without knowing how he shall meet it, are among the most perplexing of our experiences.

The Turkish Officer. "I am very glad to be able to give you good news concerning the Turkish officer and his wife, of whom I have spoken in previous letters to the Missionary House. Mr. ———, in writing to me, says: 'He (the officer) continues to improve. He has finished the New Testament the first time, and commenced re-reading it. He is punctual at all our meetings, and takes part in the prayer-meetings. His prayers seem humble and spiritual, and I begin to hope that he is a real Christian. It is now generally known that he is a Protestant. During my recent absence, he invited my helper to have a meeting at his house in the evening. Five were present, besides an old female servant of one of the Protestants. The next morning the servant reported the meeting to one of the first Turkish families. A few days after, the

Pasha's wife sent for the Captain's wife to come and see her. They treated her very kindly, told her they had heard that her husband had become a Protestant, but said, In any case it is a pity for you. You will lose your soul. They wished her to leave her husband, and promised her another, and all the money she wanted. A woman hadja (teacher) read to her from the Koran, till she could endure it no longer, and told them she did not believe in the book they were reading. They asked her if she did not believe in Mohammed; and she answered, that she did not. She returned home without molestation. As I was absent they had some fear. This was Friday, two weeks ago to-morrow. On the Sabbath they sent for her again, but she was at meeting at my house. Nothing further has happened. My servant was yesterday at the bath, (washing is here done at the bath,) and the Turkish women talked freely about the captain and his wife becoming Protestants, and apparently with little concern. It is a pity, they said, that they should forsake the true faith. It will be wonderful if things are allowed to go on without persecution.'

Encouraging Change. "When I left Constantinople for America, just eleven years ago this month, the first Turkish convert and his family were self-exiles in Malta, and a couple of Turks had just been beheaded so near to the capital as Adrianople, for declaring their disbelief in Mohammed. This, contrasted with the facts given above, indicates substantial progress. Though the work among the Turks presents difficulties, they are by no means insuperable; and a faithful prosecution of this branch of our labors, with adequate means, and, above all, the Divine blessing, will doubtless bring forth as abundant fruit as has already resulted from labors for the nominal Christians of this Empire."

Eastern Turkey Mission.

DIARBEKIR — STATION REPORT.

THE missionary at Diarbekir having been absent during the greater part of the year 1865, events which have been transpiring there have not been very fully noticed in letters; and some passages from the annual report of the station will be read with the more interest on this account. They are specially encouraging, affording indications of a self-sustaining power, under God, in the piety of the Protestant church which has been planted there, and giving reason to hope that it will stand against adverse influences, and be more and more felt in its reforming, elevating power.

God's Care for His Work. "The history of this station for the year 1865 illustrates God's care for his work; and also the truth, that circumstances apparently untoward, may prove of benefit. While the missionary and his family were still absent in America, the native pastor, early in the year, determined upon a visit to the capital, of indefinite length; and the church and congregation were thus left, for months, to sustain the services of the sanctuary as best they could. They engaged one of their own number to supply the pulpit, in addition to his secular business, (he had studied in Kharpoot Seminary,) and the loss in numbers and in interest was far less than was apprehended. In the autumn, the scourge of cholera visited the city, and many fled to escape the destroyer; among them, those who were chief in sustaining the services of the chapel. The burden was then cheerfully taken up by several of the brethren who remained, and not for a single Sabbath was sermon or Sabbath school omitted. The usual exercises were, indeed, sustained with interest and profit, and many new hearers were gained to the truth. The presence of the destroying angel brought God to the thoughts of men, and made them give heed to his word. Thus the decrease of the Sabbath congregation was not in the same ratio with that of the non-fleeing population; those who sustained the services were profited; and the whole community were instructed and encouraged, by the exercise and the results of this self-reliance. The Sabbath school (which shows about the number of the audience at the other Sabbath service) was never below 140.

"God's goodness is also to be noted in this, — that while 1,500 persons died in the city of cholera, only one who could be called a Protestant was taken, and that one was a child. This remarkable exemption was noted by the people, and made its impression.

Piety Quickened. "The active piety of the church-members seemed to be, in some cases, quickened by the loss of some of those aids upon which they were accustomed to rely for the carrying on of Christ's work; and the banding together of thirty members of the church, to go, two by two, and spend each Sabbath evening at appointed houses, whether Protestant or otherwise, in religious conversation, has been of great profit both to themselves and to those for whom they made such efforts. The love of the brethren has been cemented, and the interest of others awakened.

The New Preacher. "No permanent provision was made to fill the place of the pastor during his absence, until the return of the missionary, that his counsel might be had in the matter. Then, with his cordial approbation, they called, as temporary supply, Daracji Toma, one of their own number, just graduated from the Kharpoot Seminary, whose Christian character and devotedness give promise of great usefulness, as a helper indeed, in the Lord's work. Those who love to trace the wondrous workings of God's providence in preparing instruments for his service, will be pleased to know that this is the young man (see Missionary Herald for April, 1856, page 118) who, just ten years ago, was driven from his home and employment, (although the only son of a widowed mother, an ignorant and bigoted Chaldean Papist,) and obliged to take refuge in the house of the missionary, his mother cursing the day of his birth. She has not lived to see him the acting pastor of this goodly congregation. In the wife of this young man we have also a pleasing illustration of the blessing which the Kharpoot female boarding-school is conferring upon the work, in providing or profiting wives who will be helpmeets, not hindrances, to the native pastors. The salary of this preacher is paid entirely by the Protestant community, with no assistance from the Board, as are also the expenses of the boys' school. One girls' school is also self-supporting; so that at the close of this year — a year of stagnation in business, of cholera, and of almost famine prices — the city work may be said to be very nearly self-sustaining."

The report proceeds to notice the several out-stations, and then states: —

"Thus is the good work gradually extending in the regions round about, and with better promise of producing a self-sustaining and self-propagating Christianity, with its blessings to man for this life and the life to come, and its returns of obedience and gratitude and praise to the world's Creator and Redeemer."

The "English" Church. Allusion has been made from time to time, in the Herald, for a few years past, to a disturbing element introduced, not at Diarbekir only, but at several other stations in Turkey, by persons in whom the missionaries had no confidence, but who professed great attachment to the forms of the Church of England, and were, unfortunately, encouraged by Bishop Gobat, of Jerusalem. Of the result thus far, at Diarbekir, of the efforts of the leader among these men, this report speaks as follows: —

"How sad is it that any of the forces of the Christian church should hinder this onward progress of truth! The so-called English church in this city, formed by the native of the place ordained by Bishop Gobat, is pretty much proved a failure. Completely disgusted at the manifest utter lack of all piety, and of Scriptural knowledge even, in this ordained priest of Apostolical succession, the greater portion of his church and congregation — *all* of any intelligence and sincerity — have entirely withdrawn from him and his services.

"It was a sad exhibition when, on one Sabbath, these men, dissatisfied and disgusted with the profitless twaddle respecting rites and ceremonies, concluded to remain after the ritual service was ended, and conduct a service by themselves, more for their profit, with examination of Script-

ure and with prayer; and their Anglican priest, finding his authority insufficient to prevent such a dissenting service, sent to a *Papal* French Vice-Consul for aid, who dispatched his *Mohammedan* cavass to eject these Bible-readers from this professedly *Protestant* chapel!

"Bishop Gobat seems as little disposed to receive the testimony of these members of *the church* in regard to the character of his *protégé*, as he was to receive that of our revered Dr. Dwight and of Mr. Walker; and the priest cares comparatively little for the desertion of his flock, so long as he can retain the favor of the Bishop, and his *salary*.

"The good Bishop has seriously erred; first, in entering a field to which he was invited by those whose only desire was to hinder the Gospel work; and, secondly, in ordaining and commissioning a man totally unfit, in knowledge and spirit, for the sacred office."

Present Prospects. In a brief note, sent with the station report, Mr. Walker refers as follows to the present aspect of the work in his field:—

"It has been very difficult to avoid introducing into the report reference to the blessings we have received in our work since the commencement of 1866; but I have carefully done so. Our chapel became over-crowded, and it was a question whether to enlarge it or provide a second, in the opposite quarter of the city. The latter course was decided upon, and the second congregation was formed on the first Sabbath in March. But the leased premises (seating about 250) were soon found too strait, and with very commendable zeal and self-denial, the brethren purchased other premises, raised the roof, enlarged, put in a gallery, &c., at a cost of 12,500 piasters, ($500,) which will seat about 450, and is very convenient. A boys' school, also, was started in connection with the second chapel. The whole congregation shared in the new enterprise, as the common work of all. The Jacobite Patriarch is greatly annoyed at a Protestant chapel so near his residence and church.

"The enemy seems awake in some parts of our field, and persecution is rife; but the Spirit seems also awake. I have much of which I would like to write, but cannot get time to do so."

MISCELLANIES.

A MISSIONARY NEEDING HELP.

A missionary in Turkey, writing recently to the Missionary House, makes the following statements respecting the need of more help in his field. Are there not young men who should consider such statements, asking, "Lord, what wilt thou have me to do?" And this is not the most urgent case that could be mentioned.

"We are not strong, and have been oppressed with work, while we are discouraged that we cannot do many things now left undone. We have thought that God has called us to labor as we have been doing; and the opinion of the brethren here, and of the mission, has been the same; but we earnestly desire to spend all our time in preaching among the villages. The one or two tours, of a few weeks each, which we have made each year, have given us abundant evidence of the value of such labors. They are needed now; but as we are at present situated, the pressing daily duties require us constantly to ask how we can work to the most advantage, without bringing upon ourselves the serious results of overwork.

"My head has been oppressed, full, aching much of the time, the past few months. Nervous prostration and depression of spirits have, at times, been hard to bear. At such times I have often felt that my work here must be short, and while I hope these feelings are not in accordance with a just judgment of my case, I yet know that both Mr. —— and myself are liable to overwork. We have felt this, and have sought, conscientiously, to guard ourselves.

"But the responsibilities of our situation are not ours alone. Christians in America, and especially those who might and should become missionaries, have a share in them. Since our annual meeting, I have often thought it my duty to make to you this statement of our case, that you might know our exact condition.

"We do not wish to make any complaint. We have felt that God, in removing so many missionaries, has made the necessities of other fields comparatively greater than our own, and we know you wish to do all in your power for the highest good of all; but we wish you to know the whole. God has given us many mercies, and has often sustained us when overburdened, but we feel oppressed that the work of Christ is not advancing much more rapidly, as it seems to us it would, were the number of laborers increased even but a little. In this city we have many opportunities for influence. Many houses are open to us, and we could have access to families, but we have no strength to do much more than fulfil our duties in the school and on the Sabbath, while, in vacations, we feel that duty calls us to the villages where Christ is not preached, from Sabbath to Sabbath."

PROGRESS AT A MISSION STATION.

Mr. Noyes, of the Madura mission, India, in a recent letter, makes gratifying statements respecting the progress of the Christian work at his station. A small Christian congregation was organized there as long ago as 1830, under the care of the (English) Church Missionary Society. In 1844, that Society retired from the District, and transferred the congregation to the mission of the Board. It was long connected with the Periakulam station, of which Mr. Noyes took charge in 1854. He now writes: —

"Since 1854, the number of churches has increased from 1 to 8, the membership from 50 to 200, the native assistants, (most of whom have been raised in the station field,) from 13 to 43, the village schools from 4 to 18, the pupils from 45 to 226, and contributions to benevolence, from 50 rupees to over 200. Nor is there less to encourage in considering the character of the native agency employed. In 1854, there was hardly an educated helper in the station; and their wives, with one exception, were all unable to read. But of the native agents now employed in the same district, (which, in 1862, was divided into two stations,) four are graduates of Pasumalie Seminary; eighteen have studied in the Seminary for longer or shorter periods; four have spent a year in the 'Christian Vernacular Training Institution;' five of the catechists were educated in the Tinnevelly mission, and have educated wives; and eight of the helper's wives were educated in our Girls' Boarding School. There are also, from these two stations, eight boys now in the Seminary, eight girls in the Madura Boarding-School, and three young men in the 'Training Institution.'"

TESTIMONY OF ADMIRAL PEARSON.

A letter from Mr. Coan, published in the Herald for June, gave an interesting account of the visit of the U. S. Steam Frigate Lancaster to Hilo, in January last. The following extract from a letter written afterwards by Admiral Pearson, from San Francisco, to Mr. Coan, is of the more value because of the Admiral's connection with a denomination of Christians, some of whom, from England, have of late given so little credit to the American missionaries, and have much undervalued the work they have accomplished for the elevation and salvation of the Hawaiian people. He writes: —

"The society at Hilo was very interesting, and your crowded church, on the day of my visit to it, evinced, in an eminent degree, the patient care and culture of the natives in our language as well as in their own. I have never been more interested in Christian and orderly attention, than in that which every person present on that occasion bestowed upon your excellent remarks. The brotherly love there manifested for their long-tried and honored pastor, was not only highly gratifying, but proved conclusively that the forty years of intelligent culture received from our missionaries and teachers, was thankfully and

gracefully acknowledged and appreciated. Indeed it was my good fortune to meet in society, at Hilo and Honolulu, many natives whose intelligence and manners would grace any cultivated society in the world. This happy state of affairs is doubtless to be attributed to our missionaries and teachers."

CONTRIBUTIONS AND PRAYERS ON HAWAII.

Dr. Wetmore, of Hilo, Hawaii, writing in January last, notices the annual meeting of teachers and church officers, and speaks of the contributions reported as follows: —

"The monthly concert contributions, and those for church building, have been large for such a proverbially poor people; many of them, verily, 'of their penury' 'cast in all the living that they have;' and I presume that a majority, after giving, have less money in their purses than they bring to the altar. I was pleased, I might say amused, a few weeks ago, at seeing a man on his way to the monthly concert in a neighboring village, with his fowl under his arm as his gift; he, at that time, being destitute of a more convenient offering. If the members of our churches at home would give as freely in proportion to their ability, your Board would receive annually more than the one million of dollars which was talked of at Chicago last October; no missionary candidate would need to ask a question in relation to the probability of his receiving an adequate support; and no curtailment in any department of labor would be required, East or West, North or South.

"It is wonderful to see the marked change in giving within the near seventeen years of my residence here. During the first two years they contributed nearly eight hundred dollars per annum, and bestowed some labor on their frail, thatched, and *rough* stone meeting-houses; but within the past year, they have given nearly four thousand dollars at the monthly concert for the building of neat and substantial church edifices; besides raising about three hundred and fifty dollars for the support of those of their own number who are preaching the gospel in the two districts [Hilo and Puna].

"Our monthly concert of prayer is usually well attended, and many fervent prayers are offered for those perishing for lack of knowledge. Those who have been heathen themselves know how to pray for the heathen. I used to be somewhat amused at hearing one of our good deacons (who, I trust, is now in heaven), pray for the heathen in all the benighted lands he had ever heard of; and when he had enumerated them all, he would include New York, with some other civilized places. From certain demonstrations there during the late civil war, I have sometimes thought that the good old man prayed quite intelligently, and perhaps, to God, who seeth not as man seeth, quite acceptably."

WHAT WILL YE GIVE ME.

Mrs. Bryant, who, with her husband, has recently joined the Western Turkey mission, wrote from Sivas, about two months after their arrival: "Thousands here would sell their soul for a few paras, (the tenth part of a cent). In fact, many are hourly doing it. I think there is scarcely anything which the missionaries find so hard to deal with as this spirit of grasping for gain. It is a matter of fact, that for what would be in America considered very small wages, we could bribe any Armenian priest in the region to go around and preach the gospel most eloquently, even denouncing his former faith, and himself for having had anything to do with it. Not long ago, a priest of this description came to the missionaries here for personal conversation on the subject of religion. He seemed to be quite in earnest to know the truth, professed himself convinced of the errors of the old church, and anxious to join himself with the Protestants; but after several interviews, he remarked one day: 'I am quite poor. The baptisms, weddings, funerals, &c., that I get now are my only support. If I should embrace your faith, would there be a good prospect of my being hired as one of your helpers?' This revealed his motive at once, and as the missionaries did not en-

courage his idea of being hired to follow Christ, they did not see him again. Still, I do not think this people are altogether untrue in what they say at such times. Though their *actions* can be bought with money, I think their hearts are full of unrest, and many of them do truly believe that we are right. If the Spirit of God should but come in his power, to teach them rightly to balance the soul against all the world, there are hundreds, perhaps thousands, in this city, who, it seems to me, would be all ready to receive Christ."

TURKISH CUSTOMS.

Writing to friends at home after having been a few months in Turkey, Mrs. Bryant, of Sivas, thus notices some of the things there which strike an American as very peculiar.

"I have often told you in my letters, that a great many things in this country were exactly opposite to our customs at home, but perhaps you will realize it better if I give you a few instances. The Turkish Government taxes heavily all exports, while imports pay no customs. They tax natives carrying goods from one city or town to another. Foreigners are not taxed, neither are they under any Turkish law whatever. We are as much citizens of the United States of America as if we were actually in the 'land of the free.' If we should steal, or murder, no Turkish authority could touch us; the matter must be attended to by our Consul. In a case at law, when a man sues for debt, *he* pays the costs. The Turkish books begin where ours end, the lines read backwards, the words spell backwards, and the sentences are formed backwards. If a person wishes you to come to him, he beckons *from* him with his hand. One of the missionaries, sometime since, saw before the door of a Pasha a very nice sleigh, harnessed, ready for a ride, but the runners were on the top, and it was drawn along on a board bottom. The rods to our air-tight stoves were unfortunately left in Boston, and the blacksmith we hired to make a substitute for them here, put on the hearth to the stove back-side before. They almost invariably make floors of plaster and ceilings of wood. 'Tis an almost unheard-of thing to find a house whose angles are all right angles; 'tis rare to find *any* of them so, though there is nothing in the situation to occasion the irregular shape. I suppose it is fancy. When a native comes into the room he never knocks, unless he has learned the custom from the missionaries, and he must speak first; we answer while he is taking a seat, and then we must speak first. There is scarcely any need of such a hymn in this language as 'Ashamed of Jesus,' or of urging people to 'stand up for Jesus.' There are many instances of persons bearing the most bitter persecution on account of being called Christians, when they gave most decided evidence that they were not such. Much of this comes, doubtless, from the idea in which they have been trained, that their forms and ceremonies of worship will save them. It is not against any man's reputation to be put in prison. Indeed, as they imprison for debt, almost any person, who does much business, not unfrequently has his board given him in that way for a few days. There does not seem to be much public sentiment against lying. One of the missionaries spoke to a man about a certain statement which he had made to him, which he knew was false. The man replied, promptly: 'Yes sir, in that thing your servant lied.'"

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE first nine months of the financial year of the Board closed on the 31st of May. The receipts for this time were $282,857. This is more than $8,000 less than was received during the same period last year, and leaves $224,000 of the sum appropriated for the current year, to be obtained within the remaining three months. This simple statement sufficiently

indicates the call for prompt and generous effort.

MISSIONS OF THE BOARD.

Mahrattas. The death of Mrs. Graves, in the seventy-ninth year of her age and the forty-ninth of her missionary life in India, is noticed in another place. Mr. Dean reports the recent addition of two persons to the church at Satara, by profession. Mr. Hazen also mentions that two were received at Kolgaum, in March. In connection with one of these cases, considerable persecution has arisen, not only against the individual — a female — but against other Christians who befriended her. "There are other inquirers" at Kolgaum.

Madura Mission. Extracts from the report of this mission, for 1865, will be found on page 199. More than 6,000 persons are connected with the 159 village congregations; in the itinerating work among the heathen, 1,209 villages were visited, and near 60,000 persons addressed with the gospel message during the year; 46 persons were added to the churches by profession, but there was unusual mortality, and death removed 48; the number of church members is now 1,164, and the number of pupils in the schools and seminaries 1,410; 6 native pastors and 83 catechists, really preachers of the gospel, were, at the close of the year, aiding in the mission work. Mr. Noyes, of Periakulam, reports the ordination, in March, of a native as pastor of a church where he had labored for four years as a catechist. His examination "was thorough and well sustained," and Mr. Noyes earnestly requests the prayers of God's people for "this native pastor and this native church, most of whose members were, ten years ago, benighted heathen, and worshippers of devils," and whose "church edifice stands upon the very site of an ancient heathen temple."

Nestorians. Mr. Perkins reports (page 202) a visit from the Prince Governor of Oroomiah to the mission dwellings, the female seminary, the printing-office, and the dispensary; with all of which he seemed highly gratified; and though he came to Oroomiah last autumn strongly prejudiced against the mission and its work, he now "left with strong expressions of good wishes, and the tender of any assistance in his power."

Of the last term in the female seminary at Oroomiah Mr. Perkins gives a very pleasant account, and says: "I do not think there has ever been a winter in which we could look back on this school with more unalloyed satisfaction and heartfelt gratitude." In the male seminary, also, "it has been a year of much industry in study on the part of most of the pupils, and of a good deal of religious interest with some." The labors of "Priest John" are again referred to as attended with very happy results; and on the whole, looking back upon the labors of the past few months, our brother remarks: "Fewer and feebler than we have often been during the history of our mission, and sorely bereaved and stricken, the arm of the Lord has been revealed, and his work revived in a manner more marked than for several previous years; his power and grace being magnified in our *weakness*."

Eastern Turkey. Mr. Knapp, of Bitlis, has forwarded his journal for a few days in March, giving incidents connected with "the first revival of religion apparent in Bitlis." The feeling appeared to be deep and very promising, attended, in some cases, with very pungent conviction of sin. On the 16th of March, the morning prayer-meeting was "the most impressive" they had ever had there. As many as fifteen arose to desire prayers, many of them in tears. On the 19th, twenty-two persons went as inquirers to Mr. Knapp's study, and the next day, fifty were present at the regular meeting for such persons.

A letter from Mr. Pollard, of Erzroom, reports "an interesting and exciting tour" made by him some months since, to Chevermeh, Heramik, and other out-stations. The people had suffered severely from the presence, thieving, and robberies of the Circassian immigrants. They proceeded to such lengths as to become the terror of

the whole population. It became necessary to disarm and disperse them; and in accordance with instructions received from Constantinople, this was done forcibly, by the Pasha of Erzroom. Various incidents connected with the progress of truth in the Erzroom field are mentioned, including cases of serious persecution for the truth's sake.

Extracts from Mr. Walker's report of the Diarbekir station, for the last year, (page 208,) will well repay a thoughtful perusal. Important lessons for many churches at home may be gathered from them. When, in the absence of the missionary, the native pastor also went away, and "the church and congregation were thus left, for months, to sustain the services of the sanctuary as best they could, they engaged one of their own number to supply the pulpit, in addition to his secular business." And when, a second time, owing to the invasion of the cholera, those who were chief in sustaining the services of the chapel left the place, with many others, "the burden was cheerfully taken up by several of the brethren who remained, and not for a single Sabbath was sermon or Sabbath-school omitted. The usual exercises were, indeed, sustained with interest and profit, and many new hearers were gained to the truth." Thirty members of the church are mentioned as having banded together, "to go, two by two, and spend each Sabbath evening at appointed houses, whether Protestant or otherwise, in religious conversation." Is it any wonder that under such circumstances it should be said: "The active piety of the church-members seemed to be quickened by the loss of some of those aids upon which they were accustomed to rely for the carrying on of Christ's work;" and that their efforts were of "great profit both to themselves and to those for whom they made such efforts." Statements made respecting the new preacher at Diarbekir, the nearly self-sustaining position of the city work, the dividing of the too large congregation, and securing a new place of worship, at an expense which, for such a people and at such a time, was very heavy, and the failure, so far, of the "English" church movement, which once threatened to be a serious evil, are also of much interest.

Western Turkey. Mr. H. A. Schauffler's letter (page 207) reports the case of a Mohammedan convert who fled from Oroomiah, (Persia,) for conscience' sake, and now, having suffered much and been baptized at Constantinople, has been obliged to flee from there also, to Russia, to escape the wrath of the Persian Ambassador, since, as a *Persian* subject, he cannot be protected by the *Turkish* Government. Further intelligence is given also respecting the Turkish military officer who recently avowed himself a Christian, and his wife; whose case, thus far, indicates a very encouraging change in favor of religious liberty in Turkey.

Syria. Mr. Thomson wrote from Beirut, April 12. Alluding to Mr. Calhoun's intention to start soon for a visit to the United States, Mr. Thomson says: "Our number is growing alarmingly less; and if the mission is not strengthened soon, by available men, it will go out altogether, like a lamp without oil." Mr. H. H. Jessup writes, that the native pastor at Hums reports an important movement among the Greeks of that city, many having "come out and written their names in the government tax-list as Protestants. Many of them are enlightened, and it is hoped they will remain Protestant." This movement is also referred to, more fully, on page 205, in a letter from Mr. Samuel Jessup.

Letters from the two Messrs. Jessup will be found on pages 204 to 207. The first presents facts of interest respecting several out-stations, especially Bana, where a promising school has been broken up by "the thunders of excommunication," (a school respecting which its enemies declared that the pupils were all becoming Protestants, "for," they said, "the boys don't smoke, they don't curse, and they spend most of their time reading the Testament and Protestant books,") and Safeeta, where the still sadly persecuted Protestants freely state that when they became Protestants they had no idea of any *religious* advantage; whereas now, they say, "If we lose the little property

we have left, we shall feel that we have great gain in the light of the gospel." Another portion of this letter is of still more interest, — the account of a visit to a convent, and conversation with no less than three monks who seemed to be earnestly looking for the truth, and longing for more liberty of speech and inquiry.

Mr. H. H. Jessup's account of the Greek Catholic monk who has left the convent and the sect and become a Protestant, while it exhibits the anger of the Patriarch, and indicates how, in many ways, a man may be persecuted and made to suffer for conscience' sake, though protected by civil authorities, is most of all remarkable for the sentiment advanced by Hamil Pasha, Governor of Beirut, in giving assurance to the monk that he should be protected, — a sentiment worthy to be written in letters of gold: "FREEDOM OF CONSCIENCE IS THE GIFT OF GOD TO MAN, *and the Sultan is God's minister to insure it to the people.*"

Gaboon. A letter from Mr. Bushnell, dated March 24, notices a satisfactory examination of the schools at the end of the first quarter of the present year. Thirty-two boys and twenty-five girls were present. The Sabbath congregations are spoken of as somewhat increased of late, and attentive; and there are cases of serious inquiry.

Sandwich Islands. Mr. Coan, of Hilo, wrote, March 24, mentioning the dedication of another church edifice, at Hakalau, North Hilo, and the sudden death of the native licentiate, mentioned in his previous recent letter as stationed where a new house had just been dedicated, in Puna. He was a young man of much promise, was to have been ordained soon, and his death is felt by Mr. Coan as a sore affliction.

A letter from Mr. O. H. Gulick, (page 197,) gives an encouraging account of his female boarding-school, in its new position at Waialua, and of the native pastor at that place, of whom it is said: "His sermons are full of thought, and many of them are replete with illustrations, beautiful and perfect in their adaptation to the purpose of conveying religious instruction to Hawaiian minds. No foreign-born missionary in the land can preach such sermons for Hawaiians."

North China. Mr. Blodget wrote from Peking, February 21. Referring to his hopes as to future results of effort in China, he remarks, "We have a blessing already. Every night, our servants and native agents gather for evening worship, and their cheerful songs of praise fill our hearts with joy. Three are baptized, a fourth prays, and besides these, two or three pupils in the school begin to call upon God." Two persons were baptized by Mr. Blodget in December last.

Canton. A letter from Rev. J. C. Nevin, of the Presbyterian Board, announces the death of Dr. Ball on the 27th of March. For several years he had been very feeble, but was ever faithfully doing what he could, as a servant of Christ.

OTHER MISSIONS.

Madagascar. Intelligence from this field continues to be most gratifying. The erection of the memorial churches is going forward favorably, and the spiritual work, in the hands of missionaries of the London Society, seems greatly prospered. One writes: "There is perfect liberty allowed to all to worship God; and all the chapels in the capital, and some thirty or more in the villages around, are well filled every Sunday, with hearers anxious to learn and know what is the will of God; and every month we are receiving fresh additions to the churches." Another remarks: "Never have things looked so pleasing as at present. There is scarcely a congregation in the town that is not crowded every Sabbath, and many from the higher classes of society are seeking for admission into the church. . . . I believe a great and good work is now especially going on among my own people. During the last five weeks I have baptized in our chapel more than 340 people On Christmas Day alone I baptized 221 adults, and again on Sunday last nearly

70 more. I have never seen anything like it. The work is evidently from God. . . . I may just add, that among those recently baptized are the eldest son of the Prime Minister, the eldest son of the Chief Secretary of State, and several sons of other high officers."

India. Missionaries of the English Church Missionary Society announce several remarkable conversions, and the recent baptism of three Mohammedans at Jubbulpore.

The *Foreign Missionary*, of the Presbyterian Board, for May, states: "Mr. Thackwell writes, 'The impression seems to be taking hold of the people, that the days of Hindooism are numbered.'... After speaking of the ordination and installation of William Basten, over the native church at Ambala, he says: 'Our church is growing in numbers, and I hope in grace. The candidates for baptism alluded to in the last Annual Report, were received into the church, — four in number, — and now there are as many more craving the same privilege.' . . . Mr. Wodside speaks of the Saharunpur Presbytery sustaining the examination of three candidates for the ministry, and who were soon to be licensed. One adult convert has been baptized; three candidates for baptism were under examination. Mr. Orbison says, in his last communication: 'One of our greatest encouragements now, (humanly speaking,) is the kind, friendly feeling of the natives generally to us, and their readiness in some cases to lend their coöperation and support. I have heard that they have raised a fund for a perpetual scholarship, to be given to the best boy in our schools.'"

The Bishops of Calcutta, Madras, and Bombay have issued a pastoral letter, "to stir up the members of the Church of England to greater efforts for the evangelization of India. It sets down the number of converts in India, Burmah, and Ceylon, at 213,182; and the number of English and American missionaries at 541; of whom, however, many are in feeble health, or just arrived. The children at mission schools within the same bounds, are 96,574; those *in all schools* together about 500,000; those who ought to be at school 30,000,000. 'Hundreds of clergymen and schoolmasters, endowed with ordinary talents, would find abundance of occupation here.'"

In a district in Tinnevelly, called "Gospel Town," "nearly 5,000 people (4,798) are nominally Christians, many of whom give evidence that they are so in truth and heart. One of their old Christian catechists lately died of consumption. He was well prepared for death, and crowds used to gather in his house to inquire of him, to bid him farewell, and to 'mark how a Christian could die.' He was 'calm and happy,' and spoke 'of his dissolution as a joyful event.' There are in the district 35 'congregations, paying not only the salary of the catechist, but for the repair of the church, school, and catechist's house, and leaving a balance for the Bible Society, and other benevolent objects.'"

Burmah. The *Missionary Magazine*, of the Baptist Union, states that there are in the Bassein District, Burmah, from eighty to ninety thousand Karens, and says: "Mr. Abbott commenced missionary labor among them in 1840, and within five years more than 3,000 were baptized. A large number of the present pastors of the churches were baptized and instructed by Mr. Abbott, during those first years of the mission. There are now in this district, 107 Karen preachers, 67 churches, and 6,172 communicants." Dr. Stevens writes from Rangoon, respecting Chinese converts there: "The interest among the Chinese continues. In June last, as before reported, three were baptized, two of whom understood Burmese pretty well, and the other only slightly. They however began at once to talk to their countrymen, and others soon presented themselves, and on the 3d instant eight were baptized. They began to work with the others, and now eight or ten more have come forward. We of course rejoice, but with trembling."

China. The *Foreign Missionary*, of the Presbyterian Board, for June, says of recent intelligence from the missions in China: "Rev. D. D. Green had recently been visiting some of the out-stations of

the Ningpo mission. At Yu-yiao he spent a Sabbath, and administered the sacraments. 'There were several candidates for baptism, one of whom was received and baptized. In the afternoon the Lord's Supper was administered to between forty and fifty persons. It was most interesting to notice the constant interest, and at times, apparently deep feeling of the communicants. To me the history of that church (now three years since the present catechist went there, at which time there were four or five members,) is a constant reminder of God's power and willingness to save heathen sinners. A great change has been wrought in some persons, and even whole families.'"

Dr. Dean, of the Baptist Union, wrote from Bangkok, December 23, that the work there was full of promise, and three native preachers were employed, "circulating among the people with Bibles and books in their hands, and words of glad tidings on their lips."

Japan. The *Christian Intelligencer* refers to the work of missionaries of the Reformed Dutch Board in Japan as follows: "The work in Japan has reached a point of thrilling interest. The gospels are translated. The money is ready to print an edition. One soul has been converted,—the first sheaf of the harvest has been gathered into the heavenly garner. *Shall we print the gospel?* The missionaries hesitate, fearing bloodshed. For, by the laws of Japan, whoever may be converted by reading the Word of God, may be put to death, with all his family. Romanism is to be reprobated for that.

"Now, shall we print the gospel in Japan? Yes, if the church will pray."

The Jews. Letters in the *Jewish Intelligencer*, for April, notice the baptism, in February last, of one Jew at Cologne, and a Jewess, with her two children, at Königsberg; speak of four candidates for baptism at Constantinople, and "more baptisms than in any previous year" at Jerusalem; and state, that in Algiers, "the schools are crowded, as many copies of the Scriptures are sold as ever, and the number of inquirers is increasing." Rev. W. Bailey, in presenting a *resumé* of the work at Jerusalem, says: "In looking back upon the results of the work here in general, during the last twenty-seven years, we may certainly bless God and take courage; for not one of the present institutions, belonging to our own or any other society, existed at the commencement of that period, or for some years afterwards. *Then*, only two or three could be gathered together for worship in a room; *now*, we have a church, with its congregation of upwards of 300 souls; six Protestant schools, containing upwards of 220 children, and other valuable institutions. And during the above period of twenty-seven years, 245 sons and daughters of Abraham have been received by baptism into the Church of Christ, 122 or more of whom have been adults."

South America. Mr. Simonton, of the Presbyterian Board, reports the baptism of three persons at two stations in Brazil, on the 25th of March, and states that several other persons at his station are "under decided conviction of sin."

MISCELLANEOUS.

A Native Assistant in China. Rev. H. Corbell, of the Presbyterian Board, thus speaks of one of the converts in Shantung, who is employed to assist him in the missionary work: "He gives such clear and scriptural evidence of being a child of God, that I cannot doubt his sincerity. He is a man of very good education and good common sense, a close thinker, has a fine presence, an excellent voice, and fluency of speech; all of which give him power and influence with the Chinese. He is proving a most valuable and efficient assistant in preaching the gospel, throws his whole soul into the work, and says there is nothing he enjoys so much as telling his countrymen of Christ and the way of salvation."

The Lord's Supper in India. At a meeting of the India Mission Annual Conference, at Moradabad, in February last, the Lord's Supper was administered,

and the occasion is thus spoken of: "It was a most delightful and significant service. At the same altar knelt those who had been converted to Christianity from five different creeds of Hindooism, — Brahman, Rajput, Chumar, Kaith, Dom; and from four creeds of Mohammedanism, namely, Saiyad, Sheikh, Moghal, and Panthan. How impressive the spectacle, as these, with the missionaries of English and American birth, bowed together at the table of our common Lord! 'And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.'"

Bishop Smith on American Missionaries. At the late anniversary of the British and Foreign Bible Society, at London, Bishop Smith, who was for many years in China, made some remarks which will be appreciated by those familiar with the course pursued by members and special friends of the self-styled "Reformed Catholic" mission at the Sandwich Islands. He said: "Before I sit down I wish to allude to that portion of your Report in which friendly and respectful mention is made of your great sister association, the American Bible Society. Some years ago it was my privilege to visit the American Bible Society's House, and to explore the long range of its printing-rooms and depôts and warehouses; and I am glad to know that there is on this platform this morning a representative of our American friends. I could wish that in this case my voice might penetrate across the Atlantic, and carry to our dear American brethren there an assurance that British Christians, and British Churchmen, cherish a common sympathy in their religious welfare and usefulness, and in their national prosperity. I received no ordinary courtesies and attentions from Christians of every denomination in America; and I fear that we are in danger of not sufficiently appreciating the strength of their organizations and the blessedness of their missionary labors. I will here say — and with that statement I will conclude my address — that it has been my happy privilege to associate with American missionaries of no ordinary reputation, and so long as the names of Beale, and Bridgman, and Holman, and Bishop Boon, and the young martyred missionary, Walter Lowry, shall survive in my memory, so long will I retain feelings of respect and veneration for the character of my American brethren in the missionary world; and so long will I refuse to listen, from any quarter, to any statements or assertions which could tend to depreciate in our minds the solidity and the permanence of their missionary labors in every quarter of the world, and above all the labors of our dear brethren in the Sandwich Islands."

A Chinese Carriage. A female missionary writes from China: "On our way up the river we spent a few weeks at Chefoo, and while there rode out to Teng Chow, in a shendz. Do you want to know what that is? It is Solomon's chariot; and if you would like to try it, just take an oyster wagon, (I am from New Jersey, you know,) cover it with a mat in place of a sheet, — no wheels, but instead thereof shafts standing out back as well as front, — then you are to have one mule before and another behind. Be careful not to hitch the hind mule to match the front, or one will pull one way and the other the other, and you will not get along *very* fast. The shafts at either end are made fast to a stool, and after you get in, these stools are lifted up and placed over the pack-saddles of the mules, in which they fit. At first the mules kick and run backward, trying to throw off the shendz, in which they sometimes succeed; but after a while they get tamed down a little and go off on a jog-trot. Then you have an alternation of every known motion, and a mingling of every unknown one under the sun. First, you are sifting in a pepper-box, then shaking in a sieve, and again churning like a bottle of milk; dancing up and down, jogging sidewise, crosswise, lengthwise; winding up with a good hard shaking backward and forward, just like the schoolmaster used to give the naughty boys at school."

Receipts of Benevolent Societies. — As reported in the May anniversaries, the receipts of various benevolent societies for the last year, were as follows: —

American Tract Society, New York, from donations and legacies, $124,327; from sales, $313,351; total $437,678.

American Tract Society, Boston, from donations and legacies, $57,929; from sales, $103,642; total from all sources, $165,552.

American and Foreign Christian Union, $92,247.

American Missionary Association, for seven months of the present year, $149,902.

American Home Missionary Society, $221,192.

American Bible Society, donations and legacies, $232,921; sales, $365,001; rents, &c., 20,364; total, $642,625. During the fifty years of this society's operations, the receipts have been $10,434,953, and the issues have amounted to 21,409,966 volumes.

American Seaman's Friend Society, including balance of last year, $51,759.

Presbyterian Board of Missions, $207,526.

American Missionary Union, (Baptist,) $175,354.

Baptist Home Missionary Society, $170,000.

American and Foreign Bible Society, (Baptist,) $40,893.

Massachusetts Home Missionary Society, $63,232.

English Societies. — Wesleyan Missionary Society, £145,885.

Church Missionary Society, ordinary income, £146,461, besides about £20,000 raised in the mission fields.

London Missionary Society, £83,141.

Baptist Missionary Society, £27,716.

Christian Vernacular Education Society for India, £6,380.

Colonial and Continental Church Society, £31,636.

British and Foreign Bible Society, £171,375.

Religious Tract Society, donations and legacies, £10,337, total £107,255, (including balance from last year.)

Home Missionary Society, £7,604.

MEETINGS IN BEHALF OF THE BOARD.

In connection with the anniversaries in New York, a meeting was held in behalf of the A. B. C. F. M., in Irving Hall, on Friday, May 11th, at ten o'clock, A. M. The President of the Board, Rev. Dr. Mark Hopkins, occupied the chair. A statement respecting the operations and the financial condition of the Board was presented by Dr. Wood, one of the Secretaries, and addresses were delivered by Dr. Hopkins, Rev. C. V. A. Van Dyck, M. D., of the Syria mission, Rev. Geo. F. Herrick, of Constantinople, Rev. M. D. Sanders, of Ceylon, Rev. Dr. Howard Crosby, and Hon. Wm. E. Dodge, of New York.

A similar meeting was held in Tremont Temple, Boston, on Thursday evening, May 31; Charles Stoddard, Esq., in the chair. Addresses were made by Rev. Geo. F. Herrick, of Constantinople, Rev. L. Bissell, of the Mahratta mission, and Rev. Dr. Van Dyck, of Syria.

EMBARKATIONS.

Thomas L. Van Norden, M. D., and Mrs. Mary M. Van Norden, sailed from New York, May 26, by steamer, for Liverpool, on the way to join the Nestorian mission, Persia. Dr. Van Norden graduated from the Medical Department of the University of New York, in the spring of 1859.

Mrs. Eliza D. Morse, with two children, sailed from Boston, June 7, for Liverpool, on the way to rejoin her husband at Sophia, Western Turkey mission.

DEATH.

At Canton, China, March 27, 1866, Rev. Dyer Ball, M. D., in the 70th year of his age. He had been in the service of the Board in China nearly twenty-eight years.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. Soc. H. Packard, Tr.
Freeport, Mrs. S. A. Hobart, 15; Mrs. S. L. Belcher, Mrs. H. B. Nye, and Mrs. E. F. Harrington, 5 each, 30 00
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
Farmington, Cong. ch. and so. bi-mon. conc. 24 75
Kennebeck Conf. of churches.
Waterville, Cong. ch. and so. 28; Mrs. M. P. Herrick, 20; 48 00
Lincoln county.
N. E.; J. L. 5 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, Mrs. Sarah E. Boyd, 1 00
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 22 30
Skowhegan, E. and M. and P. 5 00—27 30
Union Conf. of churches.
Fryeburg, Cong. ch. and so. 48 00
Waldo county.
Searsport, Cong. ch. and so. m. c. 4 15
York Conf. of churches. Rev. G. W. Cressey, Tr.
Saco, 1st Cong. ch. and so. Benev. Soc. 83.40, less c'ft, 25c. 83 15
South Berwick, Cong. ch. and so. (of wh. from John Plumer, to cons. ANNIE LINTON, H. M. 100;) 137 00—220 15

408 35

NEW HAMPSHIRE.

Grafton county.
Campton, Cong. ch. and so. 28 85
Haverhill, Cong. ch. and so. 47 64
Orfordville, Dea. Rugg, 1 00—77 49
Hillsboro' co. Aux. Soc. Geo. Swain, Tr.
Manchester, (Piscataquog Village,) Daniel Mack, to cons. Mrs. MARY B. MACK, H. M. 100; Ira Barr, 10; Allen Clapp, 1; 111 00
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.
Concord, a lady friend, 20 00
Suncook, Elsie G. Green, 5 00
Webster, Cong. ch. and so. to cons. PETER COFFIN, H. M. 115 75, less express, 25c.; 115 50—140 50
Rockingham Conf. of churches.
Brentwood, Cong. ch. and so. 100 00
Strafford Conf. of churches. E. J. Lane, Tr.
Gilmanton, an Honorary Member, 10 00

438 99
A deceased friend, 300 00

738 99

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
New Haven, Cong. ch. and so. 64 55
Orwell, Rev. Job Hall, 20 00—84 55
Caledonia co. Conf. of churches.
Norrisville, Rev. Amos Blanchard, 2 00
St. Johnsbury, North Cong. ch. and so. m. c. 76.47; South Cong. ch. and so. m. c. 44.64; 121 11—123 11
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. m. c. 16 36
Colchester, Cyrus Farrand, 5 00
Jericho, Mrs. David Hutchinson, 2 00—23 36
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburg, Cong. ch. and so. 50 00
Georgia, Cong. ch. and so. 16 38—66 38
Orange county.
Post Mills, John Pratt, 15 00
West Randolph, Cong. ch. and so. 11 23—26 23
Rutland co. Aux. Soc. J. Barrett, Tr.
Rutland, a friend, 2 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Berlin, Cong. ch. and so. m. c. 6 42
Windham co. Aux. Soc. C. F. Thompson, Tr.
Grafton, Cong. ch. and so. 22 50
West Brattleboro, a friend, 10 00—32 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, Cong. ch. and so. (of which from Rev. M. Kimball and wife, 10; Rev. S. S. Arnold and wife, 11; A. Murray and wife, 5; N. Gage and wife, 4;) 43 10
Windsor, a friend, 25—43 35

407 90
Guildhall, Cong. ch. and so. 5 00
Rupert, Cong. ch. and so. 30 00—35 00

442 90
Legacies.—Craftsbury, Rev. Jacob N. Loomis, add'l. 300 00

742 90

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. ann. coll. with other dona. to cons. S. P. BOURNE, REBECCA LAWRENCE, and Mrs. C. T. JENKINS, H. M. 285 75
Sandwich, Cong. ch. and so. m. c. 36, less c'ft, 50c.; 35 50—321 25
Berkshire county. James Sedgwick, Tr.
Sheffield, Cong. ch. and so. m. c. 7.00
Williamstown, Williams College, m. c. 21.50; 2d Cong. ch. and so. m. c. 8.32; 29 82—36 82
Boston. Essex Street ch. and so. 12,165.84, Ladies Union Mission Circle, 63, Sabbath School, 112, Children of Maternal Asso. 1.50; 12,342 34
Old South ch. and so. 10,532 50
Mount Vernon ch. and so. 5,222. 72, Sabbath School, 16.24; 5,238 96
Central ch. and so. 4,667 48
Park Street ch. and so. Gent. Asso. 2,989.39, Ladies do. 991.75, Sabbath School, 13.36; 3,994 50
Shawmut ch. and so. 2,575 41
Phillips ch. and so. 1,413, S. S. infant class, 10; 1,423 00
Maverick ch. and so. 794 68
Salem Street ch. and so. 433 00
Berkley Street ch. and so. 169 75
Springfield Street ch. and so. 100 55
Penitent Female Refuge, 9 00
Annual Union, m. c. at Park st. ch. 95 75
United m. c. at Park st. ch. (5 ch's) 508 61
F. M. Wilson, 15; Mrs. Homer, for catechist at Sholapoor, 10; other dona's and legacies, particulars of which have been acknowledged, 2,788.82; 2,813 82

45,699 35
Prev. acknowledged, 37,395 07—8,304 28

Brookfield Asso. William Hyde, Tr.
Monson, Rev. D. N. Coburn, 20 00
Essex county.
Lynn, 1st Cong. ch. and so. m. c. 8 00
Methuen, 1st Cong. ch. and so. m. c. 18 66
Salem, Tabernacle Cong. ch. and so. m. c. 34 99—61 65
Essex co. North Aux. Soc. Wm. Thurston, Tr.
Amesbury and Salisbury, Union Ev. Cong. ch. and so. 10.60, Fem. For. Miss. Asso. 14; 24 60
Amesbury and Salisbury, Mills Village, Cong. ch. and so. to cons. Rev. E. A. RAND, H. M. 65 20
Newburyport, J. H. Tyler, 5 00—94 80
Essex co. South Aux. Soc. C. M. Richardson, Tr.
Danvers, Maple st. Cong. ch. and so. 73 18
Essex, 1st Cong. ch. and so. 88 50
Hamilton, Cong. ch. and so. 66.10, less c'ft, 50c.; 65 60
South Danvers, Cong. ch. and so. (coll. 410.50, m. c. 151;) 561.50; to cons. S. P. C. KING, S. W. WILSON, and BENJAMIN HUNTINGTON, H. M. 561 50—788 78
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.

Amherst, Faculty and Students of Amherst Coll. to cons. R. H. MATHER, W. C. ESTY, and C. M. LAMSON, H. M. 343.20; Mrs. Thompson, 1; 344 20
Enfield, R. D. Woods, to cons. KEITH ED. ABBOTT, Tabreez, Persia, H. M. 200 00
Granby, Cong. ch. and so. m. c. 28 75
Middlefield, 1st Cong. ch. and so. (of wh. from S. U. Church, 50;) 126.28, less c'ft, 50c.; 125 78
Southampton, Cong. ch. and so. to cons. Rev. B. A. SMITH, H. M. 60 00
South Hadley, Mount Holyoke Fem. Sem. — Misses Wilder and Goodrich, — for "Sidoba, Seroor," 1.00, each, 2 00
South Hadley Falls, 1st Cong. ch. and so. by Rev. R. Knight, 42 00—802 73

Middlesex county.
Brighton, Evan. Cong. ch. and so. (add'l), to cons. HELEN B. STRONG, H. M. 150 00
Cambridge, Shepard Cong. ch. and so. Ladies Miss. Soc. 25 00
Cambridgeport, Stearns Chapel, m. c. 6 89
Charlestown, 1st Cong. ch. and so. add'l 30, less expenses, 4; 26 00
Holliston, 1st Cong. ch. and so. 94. 28, less c'ft, 2; 92 28
Malden, 1st. Trin. Cong. ch. and so. m. c. 20 00
Medford, Mystic Cong. ch. and so. 114 75
Newton Corner, Eliot Cong. ch. and so. in part (of which from Mrs. H. E. Ely, to cons. Mrs. S. G. ALVORD, Monson, Mass. H. M. 100); 450 00
Reading, Old South Cong. ch. and so. m. c. 8 00
Waltham, Joanna Bond, deceased, 100 00
Woburn, Cong. ch. and so. 233 02
——— 1,225 94

Middlesex Union.
Fitchburg, Samuel Burnap, to cons. Mrs. H. T. BURNAP, H. M. 100 00

Norfolk county.
Brookline, Harvard Cong. ch. and so. 685.45, m. c. 62.21; 747 66
Dorchester, J. F. P. 10 00
Grantville, Cong. ch. and so. m. c. 12 37
Medway, 1st Cong. ch. and so. m. c. 23 24
Roxbury, Eliot Cong. ch. and so. (add'l), 250, m. c. 18.27; Vine Street Cong. ch. and so. m. c. 30; 298 27
West Roxbury, South Evan. Cong. ch. and so. m. c. 37 11—1,128 65

Old Colony Aux. Soc.
Marion, Cong. ch. and so. Friends, 13 25
Rochester Centre, 1st Cong. ch. and so. Ladies' Miss. Soc. 18.50, m. c. 12.50; 31 00—44 25

Palestine Miss. Soc. E. Alden, Tr.
East and West Bridgewater, Union ch. and so. 24 81
North Middleboro, 1st Cong. ch. and so. 34 70
Randolph, 1st Cong. ch. and so. Gentlemen, 164.30, Ladies, 58.85, m. c. 57.03, less c'ft, 50c.; 279 68
South Braintree, Cong. ch. and so. m. c. 4 00—343 19

Taunton and vicinity.
Fall River, 1st Cong. ch. and so. to cons. Rev. N. G. BONNEY, Peru, Mass. and Mrs. E. WILLIAMS, Fall River, Mass. H. M. 160; Richard Borden, 500; 660 00
Worcester co. Central Aux. Soc. E. H. Sanford, Tr.
Clinton, 1st Evan. Cong. ch. and so. 30 00
——— 13,962 34

Mass. Home Miss. Society. Income of Mrs. Osborn's legacy for propagating the gospel among the Indians of North America, 117 00
Assonet, Rev. A. G. Duncan, 5 00
Chelsea, Winn. Cong. ch. and so. m. c. 44 68
Edgartown, Cong. ch. and so. m. c. 25 75
Nantucket, 1st Cong. ch. and so. m. c. 23 00—215 43
——— 14,177 77

Legacies. — Fitchburg, Abel Kenney, by S. E. Kenney, to cons. HENRY F. KENNEY, Philadelphia, Pa. H. M. 100 00
Middleton, Harriet Flint, by Jesse Fox, Ex'r, 500, less U. S. Tax, 30; 470 00
W. Springfield, Mrs. Eunice D. Bliss, by Miss L. Day, 60 00—630 00
——— 14,807 77

RHODE ISLAND.

Barrington, Cong. ch. and so. 145 00
Pawtucket, Cong. ch. and so. Ladies' Asso. balance, 6 00—151 00

CONNECTICUT.

Fairfield co. East Aux. Society.
Stratford, G. Loomis, 5 00
Fairfield co. West Aux. Soc. Charles Marvin, Agent.
Southport, Cong. ch. and so. 152.28, m. c. 10; 162 28
Hartford co. Aux. Soc. E. W. Parsons, Agent.
Hartford, Asylum Hill Cong. ch. and so. m. c. 41.60; Centre Cong. ch. and so. m. c. 15.38; a friend, 20; 76 98
Montville, Cong. ch. and so. (of wh. from N. B. Bradford, to cons. Mrs. E. N. DICKINSON, H. M. 100;) to cons. Rev. W. E. DICKINSON, H. M. 171 00—247 98
New Haven City. F. T. Jarman, Agent.
Davenport, Cong. ch. and so. m. c. 19.11; South Cong. ch. and so. m. c. 11.45; North Cong. ch. and so. 7.70; United m. c. 8.74; 47 00
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Northford, Cong. ch. and so. m. c. 18 18
New Haven co. West Conso. E. B. Bowditch, Tr.
Middlebury, Cong. ch. and so. 48 00
Waterbury, 1st Cong. ch. and so. m. c. 31 76—79 76
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
New London, 2d Cong. ch. and so. m. c. 35 00
Tolland co. Aux. Soc. E. B. Preston, Tr.
Stafford Springs, Cong. ch. and so. m. c. 211 57
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.
Willimantic, Cong. ch. and so. m. c. 13 42
——— 820 19

Legacies. — Norfolk, Oliver B. Butler, by Elizur Dowd, Ex'r, 2,231.75, less expense, 1 50; 2,230 25
West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Tr. 12 50—2,242 75
——— 3,062 94

NEW YORK.

Geneva and vicinity. W. H. Smith, Agent.
Gorham, 1st Pres. ch. 15.67, less c'ft, 50c.; 15 17
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Holley, Pres. ch. 14.60; Mrs. C. C. Bushnall, 10; 24 60
Livonia, Pres. ch. 33 56
Rochester, Central Pres. ch. m. c. 111 64—169 80
New York and Brooklyn Aux. Soc., Agency of the Board, Bible House.
Of wh. from Mercer Street Pres. ch. (of wh. from Mrs. James Boorman, 300, Mrs. W. G. Bull, 200, T. Denny, to const. B. N. DENNY, H. M. 100, T. Denny, Jr. 100, O. W. Booth, to cons. JARED LINSLY, H. M. 100, Miss L. Deming, 50, Mrs. J. G. Jerome, to cons. Rev. FRANK THOMPSON, H. M. 50, J. W. Quincy, 50, L. Atterbury, 25;) 2,908.40; Church of the Covenant, (of wh. from Miss Aspinwall, 100, J. T. Denny, 100, Mrs. G. B. De Forest, 100, C. N. Talbott, 100, H. Griffin, 50, D. D. Lord, 50, D. H. McAlpin, 50, O. S. Fleet, 25, Rev. E. F. Hatfield, 25, E. F. Hatfield, Jr. 25;) 2,203.81; Madison Sq. Pres. ch. add'l, (of wh. from W. E. Dodge, Jr. 250, Anson P. Stokes, add'l, 250, Rev. W. Adams, D. D. to cons. W. ADAMS BROWN, H. M. 100, J. R. Hills, 25;) 625; 14th St. Pres. ch. add'l, to cons Rev. E. W. HITCHCOCK and Mrs. E. P.

Hitchcock, H. M. 501.83; 7th Pres. ch. 107.88; 1st Pres. ch. (Brooklyn) add'l, Fisher Horn, 100; South Pres. ch. (Brooklyn,) m. c. 83.94; 3d Pres. ch. (Brooklyn,) m. c. 39.91; 6,695 59

Oneida co. Aux. Soc. J. E. Warner, Tr.
Camden, Union ch. 39 64

Watertown and vicinity. F. Baker, Agent.
Watertown, 1st Pres. ch. coll. 303.13, m. c. 121.16; to cons. G. A. Boalt, H. M.; Stone St. Pres. ch. to cons. J. K. Bates, H. M. 101; 525 29
Less exc. 1 36—523 93

7,444 13

Ashland, Pres. ch. 5 00
Auburn, Central Pres. ch. 101 00
Avon, Pres. ch. 10 77
Buffalo, a friend, 500 00
Collamer, Mrs. P. P. Smith, 5 00
Crown Point, 2d Cong. ch. and so. m. c. 25 00
Cutchouge, Pres. ch. 15 00
Deposit, 1st Pres. ch. 19.00
Durham, 1st Pres. ch. m. c. 25.71, 2d Pres. ch. 17; 42 71
Ellicottville, 1st Pres. ch. coll. and m. c. 10 00
Franklin, a friend, 50
Gilbertsville, Pres. ch. 70 00
Guilford, a friend, 80 00
Haverstraw, Central Pres. ch. and Sabbath School, 48 25
Hunter, Pres. ch. m. c. 30 00
Ithaca, Pres. ch. 49.47; Rev. Wm. Wisner, D. D. 10; Mrs. S. P. Wisner, 10; 69 47
Kiantone, Cong. ch. and so. 15 30
Lyndonville, Pres. ch 31 50
Madison, Cong. ch. and so. 38 08
New Haven, Pres. ch. and so. 34 75
Olean, Pres. ch. 20 00
Oneonta, Pres. ch. 13 11
Parishville, Cong. ch. and so. m. c. 8 38
Pine Plains, Pres. ch. 25 00
Port Richmond, T. S. Goodwin. 5 00
Potsdam, 1st. Pres. ch. and so. 87 57
Rochester, Brick Pres. ch. Mrs. Shaw, 8, Mrs. McGrath, 4; 12 00
Schenectady, 1st Cong. ch. and so. 15 00
Southampton, a few friends, 4 00
Southold, J. D. Vail, 2 00
Texas Valley, Pres. ch. 4 25
Trumansburgh, Pres. ch. 52 85
Walton, 1st Cong. ch. and so. balance, 31 00—1,431 49

8,875 62

Legacies.—Albany, Margaret Clark, by E. S. Clark, 100 00
Sherburne, Zaccheus W. Elmore, by F. E. Dimmick, Ex'r, $500, less exc. 497 50
Springfield, Benjamin Rathbun, interest, 72 73—670 23

9,545 85

NEW JERSEY.

Boonton, Pres. ch. m. c. 23 00
Elizabeth, a friend, 5 00
Orange, Isabella Johnson, 15 00
Plainfield, 2d Pres. ch. m. c. 94 63
Suckasunny, Pres. ch. 16 22—153 85

PENNSYLVANIA.

By S. Work, Agent.
Delaware Water Gap, Mountain Pres. ch. m. c. 7 00
Dunmore, Rev. T. R. Townsend, 50 00
Philadelphia, Pine St. Pres. ch. m. c. 35.94; J. D. L. 50; J. C. Farr, Jr. 16.31; a friend, 5; 107 25
Reeseville, Pres. ch. 12 05—176 30
Brooklyn, Pres. ch. (of wh. from a member, 10; Jacob Wilson, 5;) 15 00
Hyde Park, Pres. ch. 23 00
Lock Haven, G. B. Perkins, 2 92
Pittston, Mrs. H. D. Strong, 10 00—50 92

227 22

DELAWARE.

Wilmington, Olivet Miss. Chapel of Hanover Street Pres. ch. 21 00

DISTRICT OF COLUMBIA.

Washington, Mrs. C. Bradley, 5; Soldiers' Home, J. Dimick, 5; 10 00

KENTUCKY.

Louisville, Thomas Stephens, 20; Rev. J. M. Sadd, 5; 25 00

MISSISSIPPI.

Vicksburg, Rev. J. A. Hawley, 5 00

OHIO.

By T. P. Handy, Agent.
Burton, Cong. ch. and so. 40 75
Fremont, Pres. ch. 65 45
Richfield, Mrs. Shaler, 5 00
Sandusky, 1st Pres. ch. 27 33
Toledo, 1st Cong. ch. and so. to cons. John H. Whitaker, H. M. 397 00—535 53
By William Scott, Agent.
Bantam, Pres. ch. 10 30
Batavia, Pres. ch. 10 70
Cincinnati, 3d Pres. ch. m. c. 14 76
Dayton, 3d St. Pres. ch. (of wh. from P. Smith to cons. himself H. M. 100; for the school at Oroomiah, 10; J. A. J. Inskeep, 10;) 275 25
Hanging Rock, 1st Pres. ch. 17 00
Little Mill Creek, Pres. ch. 13 50
Marysville, Cong. ch. and so. 20 66
Walnut Hills, Lane Sem. ch. m. c. 12.95; Mrs. Olivia Read 5; 17 95—380 12

915 65

Cleveland, 1st Pres. ch. m. c. 17.15; H. Harvey, for support of a catechist (50, gold) 69; 86 15
Delhi, Pres. ch. 15 00
Four Corners, Cong. ch. and so. m. c. 9 10
Hudson, Mrs. Prof. Cutler, 10 00
Ironton, Pres. ch. 100 00
McConnelsville, J. C. Stone, 10 00
Norwalk, 1st Pres. ch. and so. 110.63, less exc. 33c.; 110 30
Plymouth, Mr. Armstrong, 10; "The Lord's Pence," 5c.; 10 05
Radnor, M. Humphrey, 10 00
Rootstown, Gad Case, 50 00
Toledo, N. E. Y. 10 00
Windham, Pres. ch. m. c. (of wh. from Alvan Smith, 10;) 25 00
A friend, 5 00—450 60

1,366 25

INDIANA.

Crawfordsville, Soc. Inq. Wabash Coll. 29 00
Indianapolis, 2d Pres. ch. m. c. 51 95
Kirks Cross Roads, Pres. ch. 5 00
Logansport, Pres. ch. coll. 16 60
Mishawaka, Pres. ch. m. c. 11 00
New Albany, 2d Pres. ch. 318 07
Peru, 1st Pres. ch. coll. 30 00
Putnamville, Pres. ch. 11 50
Rockville, 2d Pres. ch. 30 00—503 12

ILLINOIS.

Aurora, a German friend, 10 00
Brighton, Pres. ch. 53.55; L. P. Stratton, 46.45; less exchange, 75c.; 99 25
Danville, Pres. ch. coll. (20.25, less express, .25) 20; S. S. Dobbin, 50; 70 00
Dover, Cong. ch. and so. 53 00
Duquoin, Pres. ch. 8 00
Jersey, Pres. ch. 6 40
Lena, Pres. ch. 7 00
Lisbon, Cong. ch. and so. 13 00
Lockport, Cong. ch. and so. add'l, 50
Lyndon, Cong. ch. and so. 6 00
Morris, Rev. A. Day, 5 00
Payson, Cong. ch. and so. (of wh. from J. K. Scarboro, with prev. dona. to

cons. Mrs. H. S. SCARBORO, H. M. 50; David Prince, with prev. dona's to cons. DAVID PRINCE, Jr., Jacksonville, Ill., H. M. 10;) 93 20
Spoon River, Cong. ch. and so. 3 00
Tuscola, Pres. ch. coll. 40; Rev. E. Black, 10; 50 00
Victoria, Cong. ch. and so. 5 00
Warsaw, Pres. ch. 5 00
Waukegan, Pres. ch. 18 15
Winnebago, Cong. ch. and so. 21 25—473 75

MICHIGAN.

Adrian, Martha H. Pomeroy, 5 00
Columbus, Cong. ch. and so. 4 86
Jonesville, S. B. Vrooman, with prev. dona. to cons. Mrs. S. E. VROOMAN, H. M. 32 25
Kalamazoo, P. L. H. 4 00
Memphis, Cong. ch. and so. 4 94
New Hudson, Cong. ch. and so. 4 75
Summit, Cong. ch. and so. 8.38; R. J. Williams, 1.37; 10 25—66 05

MINNESOTA.

St. Charles, Cong. ch. and so. 2 00
St. Paul, House of Hope Pres. ch. m. c. 20 00—22 00

IOWA.

Clarence, Pres. ch. 8 40
Clinton, 1st Pres. ch. 29 56
Davenport, Ger. Ev. Cong. ch. and so. 5 50
Muscatine, Cong. ch. and so. 50 00
Postville, Pres. ch. bal. 1 00
Wheatland, Pres. ch. 21 60—116 06

WISCONSIN.

Beloit, a friend, 2 00
Elk Grove, Cong. ch. and so. 20 00
Plymouth, Charles W. Wilder, 5 00
River Falls, Cong. ch. and so. 14 90—41 90

KANSAS.

Atchison, Cong. ch. and so. 20 04

CALIFORNIA.

Sacramento, Cong. ch. and so. coll. 69.80, m. c. 44.86, gold; prem. 33.63; 148 29

WASHINGTON TERRITORY.

Port Ludlow, Mrs. S. S. Wilson, 5 00
Walla Walla, Rev. Cushing Eells and wife, 50 00—55 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bonney, West Africa, Wm. Babbington, 20 00
London, England, Misses Babbington, 15 00— 35 00

MISSION SCHOOL ENTERPRISE.

MAINE. — East Machias, Cong. s. s. 33.20; do. Lake District, 1; Fryeburgh, Cong. s. s. 54; Winslow and North Vassalboro, Cong. s. s. for sch. in Kharpoot, Turkey, 12; 100 20

NEW HAMPSHIRE. — Colebrook, Cong. s. s. 9.30; Farmington, Cong. s. s. 8.67; Greenfield, United, s. s. 6; Hanover Centre, Cong. s. s. 2; Haverhill, Cong. s. s. 11.07; North Boscawen, Cong. s. s. 17.78; North Hampton, Cong. s. s. 19.65; Orford, Cong. s. s. 10; Piermont, Little Willie's first offering, 60c.; 85 07

VERMONT. — Ascutneyville, Cong. s. s. 5; Bennington, 2d Cong. s. s. 40; Bridport, Cong. s. s. 5; Brookfield, Cong. s. s. 25; Essex, Cong. s. s. 5; Georgia, Cong. s. s. 3.62; Hartford, children, 66c.; Montpelier, Brick ch. s. s. 6.21; Norwich, Cong. s. s. for a teacher, 30; Little Johnny, 25c.; Pittsfield, Cong. s. s. 2.50; Sharon, Cong. s. s. 4.25; Thetford, Cong. s. s. 50.12; West Hartford, Cong. s. s. 5; West Randolph, children, 53c.; Williamstown, Cong. s. s. 11.70; 194 84

MASSACHUSETTS. — Danvers, Maple St. Cong. s. s. 34.26; Easton, Ev. Cong. s. s. 3.38; Falmouth, 1st Cong. s. s. 5; Haverhill, North Cong. s. s. infant class, add'l, 25c.; (Lynnfield Centre, Cong. s. s. 11; by mistake credited to Connecticut in March Herald); Manchester, infant class in Rev. F. V. Tenney's s. s. 1; Newburyport, Mrs. T. C. and Miss H. F. Tyler, for a school under care of Rev. W. B. Capron, Madura, 30; Roxbury, Vine St. Cong. s. s. 25.85; South Hadley Falls, 1st Cong. s. s. by Rev. R. Knight, 19.50; South Williamstown, Cong. s. s. 5.68; Westford, Union s. s. 8.68; Whately, Cong. s. s. for a teacher, 15; 148 60

CONNECTICUT. — Falls Village, Cong. s. s. 1.25; Farmington, Cong. s. s. 5.45; Green's Farms, Cong. s. s. 15.75; Harwinton, Cong. s. s. (30, less c'ft 60c.;) 29.40; Windsor Locks, Cong. s. s. 39.46; 91 31

NEW YORK. — Avon, Pres. s. s. 14.36; Brooklyn, Plymouth ch. s. s. and Womans' Union Miss'y Soc. New York, by Rev. W. P. Barker, 11; Buffalo, Westminster Pres. s. s. 4; do. Mission s. s. 1; Gorham, 1st Pres. s. s. (less exc.) 7.60; Romulusville, Pres. s. s. (less exc.) 14.14; Sauquoit, Pres. s. s. 49.50; Watertown, 1st Pres. s. s. 20; 121 60

NEW JERSEY. — Madison, Pres. s. s. 33.20; Plainfield, 2d Pres. s. s. Miss'y Asso. for girls' school at Gaboon, 229.32; 262 52

PENNSYLVANIA. — Philadelphia, Pine St. Pres. s. s. 91.75; 1st Pres. ch. (N. Liberties), infant school, 40; 131 75

OHIO. — Cincinnati, 1st Ger. Pres. s. s. 6; Cleveland, 1st Pres. ch. Mission s. s. for Sidoba, Seroor, 15, Mary Harvey, (1 silver) 1.37; Fremont, Pres. s. s. 18.88; Hudson, Kitty Darling, (50c. silver,) 66c.; Portsmouth, Miss E. Bell's infant class, for Gaboon, 3.30; Sandusky, Pres. s. s. "for blind Suntee," 12; Solon, Cong. s. s. 6.50; Tallmadge, Cong. s. s. for a miss. school and "Bible Woman," under care of Rev. B. Labaree, Oroomiah, 45.75; 109 46

INDIANA. — Greenwood, Pres. s. s. 2; Rockville, 2d Pres. s. s. 19; St. Louis Crossing, Pres. s. s. 6; 27.00

ILLINOIS. — Batavia, Cong. s. s. for Rev. L. Bissell's sch's, Ahmednuggur, 39.64; Hallock, F. P. Hinman, 60c.; Julia A. Hinman, 50c.; Alice E. Hinman, 25c.; Jane Piester, 50c.; a friend, 15c.; Lake Forest, Pres. s. s. for Karooba, catechist at Ahmednuggur, 25 00; Payson, Cong. s. s. teachers, with prev. dona. to cons. GEORGE HUNTER, H. M. 40; Rosemond, Cong. s. s. 3.65; Wethersfield, Cong. s. s. 4.33, J. Blisk, 67c.; 115 29

MICHIGAN. — Gratiot County, a poor little girl, 6c.; Mt. Clemens, Mary, Nellie, and Eddie, (25c. silver, each,) 1. 1 06

MINNESOTA. — Rushford, Cong. s. s. 1 00

IOWA. — Clinton, 1st Pres. s. s. Mrs. J. G. Irwin's class 1; Kossuth, 1st Pres. s. s. 6.90; 7 90

WISCONSIN. — Clinton, Cong. s. s. 1; Menasha, Cong. Ladd s. s. 2; 3 00

OREGON. — Salem, 1st Cong. s. s. 10 00

1,410 60

Donations received in May, 30,314 95
Legacies, 3,842 98

34,157 93

☞ **TOTAL from September 1st, 1865, to May 31st, 1866, 282,857 69**

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